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NATIONAL PARK SERVICE

Tumacacori NATIONAL PARK

FILE NO.

Manuscripts of Frank Pinkley

Father Kino
Mission Santiago de Cocospera
Mission San Jose de Imuris

(Given by Nancy Pinkley)

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FATHER KINO.

Ranchman,-- Priest,-- Explorer.

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Was it Emerson who said that an institution was but the lengthened shadow of a man? Especially is this true of the chain of missions which we are to describe and which extend from Sonora, Mexico, across the border into southern Arizona.

Eusebio Francisco Kino was born in the Austrian province of Tyrol on August 10, 1644. He joined the Jesuits November 20, 1665. For several years he hoped to go as a missionary to the Far East, but he finally answered a call and was sent to Mexico, arriving at Veracruz on May 3, 1681. His first work of importance was in lower California whither he went in 1683. Unsuccessful attempts to establish permanent missions in Lower California filled the time until December, 1685, when a Royal order, dated December 22, suspended the conquest of California.

Kino now asked and obtained permission to go to the Guaymas and Seris, whom he had met in going to and from California in the previous years. Permission was granted and he left Mexico City November 20, 1686, reaching Sonora early in 1687. Here, through a change of plans, he was assigned to Pimeria Alta instead of to the Guaymas and Seris.

Pimeria Alta covered all the territory now lying between the Altar River in Sonora and the Gila River in Arizona in a northerly and southerly direction, and between the San Pedro River on the east and the Colorado River on the west. This large area was inhabited by the Pima, Papago and Sobaipuri Indians, all speaking dialects of the same tongue.

Kino arriver and decided to found his first mission at Dolores in March, 1687. From his outpost at Dolores during the next quarter century, Kino and his companions pushed the frontier of missionary work north to the Gila and west to the Colorado River. By 1695 Kino had established a chain of missions up and down the valley of the Altar and Magdalena Rivers, and another chain northeast of Dolores. Kino's exploring tours were also itinerant missions and in the course of them he baptised and taught in numerous villages all up and down the Gila and Colorado and in all parts of northern Pimeria.

Not to count the minor and unrecorded journeys among his widely separated missions, he made at least fourteen expeditions across the line into what is now known as Arizona. In what is now Sonora, he made at least half a dozen recorded journeys from Dolores to Caborca and the coast, three to the Santa Clara Mountains to view the head of the California Gulf, and two to the coast by then unknown routes south of the Altar River. In estimating these feats of exploration we must remember the meager outfit and the limited aid with which he performed them. He was not supported and encouraged by several hundred horsemen and a great retinue of friendly Indians as were De Soto and Coronado. On the contrary, in all but two cases, he went almost unaccompanied by military aid, and more than once he went without the aid of a single white man

And what kind of a man personally was Father Kino to those who knew him intimately? Was he rugged, coarse fibered, and adapted by nature to such a frontier life of rough exposure? Father Luis Velarde who was the companion of Father Kino during the last eight years of his life and his successor at Dolores, tells us that he was a modest, humble, gentile, ascetic, of mediaeval type, drilled by his religious training to complete self effacement. Velarde says of him:

"Permit me to add what I observed of him during the eight years when I was his companion. His conversation was of the mellifluous names of Jesus and Mary, and of the heathen for whom he was ever offering prayers to God. In saying his breviary he always wept. He was edified by the lives of the Saints, whose virtues he preached to us. When he publicly reprimanded a sinner he was choleric. But if anyone showed him personal disrespect he controlled his temper to such an extent that he made it a habit to exalt whomsoever maltreated him by word, deed, or in writing. *** And if it was to his face that they were said, he embraced the one who spoke them saying, 'You are and ever will be, my dearest master,' even though he did not like him. And then perhaps he would go and lay the insults at the feet of the Divine Master and the sorrowing Mother, into whose temple he went to pray a hundred times a day. After supper when he saw us already in bed, he would enter the church, and even though I sat up the whole night reading, I never heard him come out to get the sleep of which he was very sparing. ****** He always took his food without salt and with mixtures of herbs which made it more distasteful. No one ever saw in him any vice whatsoever, for the discovery of lands and the conversion of souls had purified him. These then are the virtues of Father Kino; he prayed much and was considered as without vice. He neither smoked, nor took snuff, nor wine, nor slept in a bed. He was so austere that he never took wine except to celebrate mass, nor had any other bed except the sweat blankets of his horse for a mattress, and two Indian blankets (for a cover). He never had more than two coarse shirts, because he gave everything as alms to the Indians. He was merciful to others, but cruel to himself. While violent fevers were lacerating his body, he tried no remedy for six days except to get up to celebrate mass and go to bed again. And by thus weakening and dismaying nature he conquered the fevers."

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"Father Kino died in the year 1711, having spent twenty-four years in glorous labors in this Pimeria, which he entirely covered in forty expeditions, made as best they could be made by two or three zealous workers. When he died he was almost seventy years old. He died as he had lived, with extreme humility and poverty. In token of this during his last illness he did not undress. His deathbed, as his bed had always been, consisted of two calf skins for a mattress, two blankets such as the Indians use for covers, and a pack saddle for a pillow. Nor did the entreaties of Father Agustin move him to anything else. He died in the house of the Father where he had gone to dedicate a finely made chapel in his pueblo of Santa Magdalena consecrated to San Francisco Xavier."

Is it any wonder that such a man left his mark upon the country which lasts down to the present day? After his death, his successors in the Jesuit order carried on his work until the expulsion

He was usually well supplied with horses and mules from his own ranches, taking at different times as many as fifty, sixty, eighty, ninety, one hundred and five, and even as many as one hundred and thirty head.

The work which Father Kino did as a ranchman or stockman, would alone stamp him as an unusual business man, and make him worthy of remembrance. From the small outfit supplied him from the older missions of the south and the east, within fifteen years he established the beginnings of ranching in the valleys of the Magdalena, the Altar, the Santa Cruz, the San Pedro, and the Sonoita.

And it must not be supposed that he did this for private gain, for he did not own a single animal. It was to furnish a food supply for the Indians of the missions established and to be established, and to give these missions a basis of economic prosperity and independence.

It must not be forgotten that Kino conducted this cattle industry with Indian labor, almost without the aid of a single white man. An illustration of his methods and his difficulties may be found in the fact that the important ranch at Tumacacori, Arizona, was founded with cattle and sheep driven, at Kino's orders, one hundred miles across the country from Caborca, by the very Indians who had murdered Father Saeta at Caborca in 1695.

Kino's endurance in the saddle was worthy of a seasoned cowboy. When he went to the City of Mexico in the fall of 1695, being then at the age of 51, he made the journey of not less than 1500 miles in 53 days, which, not counting the stops, makes his average nearly thirty miles per day. In November, 1697, when he went to the Gila, he rode about 700 or 800 miles in thirty days, not counting out the stops; and on his journey in 1698 to the Gila he made an average of 25 or more miles a day for twenty-six days over an unknown country. In 1699 he made a trip to and from the lower Gila, about 800 or 900 miles, in 35 days, or 25 to 30 miles per day. In September and October, 1700, he rode nearly a thousand miles in 26 days or an average of nearly forty miles per day. In 1701 he made more than 1100 miles in 35 days, an average of over 30 miles per day. He was then nearing the age of 60. On one occasion he rode no less than 108 leagues, or from 280 to 300 miles in three days, counting, preaching to and baptizing in five villages on the way. And yet he was up the next morning, preaching, baptizing and supervising the butchering of cattle for supplies.

At another time, on the morning of May 3, 1700, he was at Tumacacori, on his way to Dolores, from the founding of Mission San Xavier del Bac. As he was about to say mass at sunrise, he received an urgent message from Father Campos, begging him to hasten to San Ignacio to help save a poor Indian whom the soldiers had imprisoned and were to execute on the following day. Stopping to say mass and to write a hurried letter to Captain Escalante, he rode by midnight to Imuris, and arrived at San Ignacio in time to say early mass and to save the Indian from death. He must have ridden 75 or more miles on this errand of mercy in considerably less than a day.

Mission Santiago de Cocospera.
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Cocospera Mission is located about 43 miles south and a little east of Nogales, Arizona. It sets well back from the river up on the mesa about a hundred feet above the level bottom land which is now irrigated and has been irrigated for the last two hundred years.

The present ruins are very extensive, covering several acres of ground. Many of the walls of the rooms and buildings are still standing while others are down in low mounds. The impression one has upon climbing the steep path and coming out on top of the mesa is that here was a rather large group of houses clustered around the foot of the church and while the population was busy with its diverse interests of hunting, farming, and manufacturing, the whole of its petty cares were overshadowed, guarded and watched by its religion and the church.

Almost all of the construction was of adobe bricks laid up into thick walls, for the intention was not only to have the walls stand for a long time, but to withstand the attacks of the hostile Indians who were likely to sweep down out of the nearby mountains any day to kill, pillage, and burn.

The church is constructed mainly of adobes but the facade was faced with burned brick covered with lime plaster. The building is now in ruins, the roof of the nave having fallen in and the towers being nearly completely destroyed in the earthquake of 1886. The front as a whole, however, is not so far gone as to destroy its interest as can be seen by an examination of Plate I, which shows the whole front and the remaining corners of the two towers. A fairly accurate restoration study can be built up and it shows a very interesting design. The plan (see Plan I) shows the rather unusual feature of placing both towers nearly inside the lines of the church. From an examination of the plan alone one might think this would bring the towers so close together as to destroy the symetery of the front, but the elevation drawing shows that this was not the case. The front was widened by the flanking rooms whose front walls were carried up in graceful curves to join the facade near its top and give a bracing effect.

The facade itself, (see Plate III) is divided horizontally by mouldings into three sections, the lower containing the large entrance doors, the second the choir loft window with its flanking niches for statues, and the third forming the pediment containing a centrally placed niche for a statue with a blind window above to balance two real windows in the ends of the pediment which were to light the steps leading up from the choir loft to the bell towers. The niches of the facade were uniformly decorated with brick corbels projecting several inches from the wall at the bottom and with a brick moulding following their semi-circular tops and swinging into a scroll at each side. The round windows of the pediment, and the choir loft window, were decorated with a projecting moulding of brick covered with lime plaster. The arched entrance had a splay of several inches, narrowing on the inside, and the arch itself was decorated with a fluting or the so-called 'shell' design worked out in plaster.

The plain surface of the facade was broken vertically by carrying up pilasters to the horizontal moulding at the top of the choir loft story. The entrance door was set in a wide pilaster which, in the second story, breaks into a panel containing the choir loft window flanked by a narrow pilaster on either side. At each side of the facade two pilasters are carried up to the top of the choir loft story having plain panels between them on the lower story and containing the niches for statues in the panels of the upper story.

The bell towers were octagonal, each tower having four bell arches, one facing each of the cardinal points. Two lines of moulding, one marking the floor of the bell arches and the other the spring line of the dome, were the only decorations on the towers, there being no offsets, railings, or niches for statues. Hemispherical domes covered the towers, each surmounted by a cross.

The front as a whole was decorative without being over decorated, and must have been an impressive piece of work, especially to the primitive Indians by whom and for whom it was built.

The entrance doors have long since been torn away and several years ago the local residents filled the arch with an adobe wall to keep the cattle from desecrating the church. Entering through a small door in this adobe wall, we find ourselves directly under the choir loft. Holes in the lintel of the door way show that the original doors swung on wooden pivots and not on metal hinges. The floor of the choir loft was of heavy, hand hewn beams laid about a foot apart, floored on top with a layer of adobe bricks. The space between the beams was filled with a plaster coving and the under sides of the beams themselves were covered with plaster. The choir loft parapet was built of bricks covered with plaster and the monotony of the plain brick wall is broken by a moulded capping, and a series of openings near the center of the parapet gives the appearance of nine balusters, (see Plate IV). The loft was not supported by an arch but by wooden corbels projecting from the walls on either side. These corbels, like the beams of the floor, were covered with plaster.

Stepping forward from the entrance door past the base of the towers we find the space under the choir loft opens out and door ways lead to the left and right into the rooms which flank the towers. The one to the right, or to the east, leads into the room which we supposed to be the baptistery. In the north wall of this room is a recessed place which at one time contained shelves where the ceremonial things appertaining to baptism might have been kept. The room to the left, or west, contains the ruins of the stairway which led up to the choir loft. Both these rooms were lighted by windows in the south or front walls.

Climbing up to the choir loft, one finds it lighted by a square window, which, with its circular moulding on the outside, forms one of the decorative features of the facade. Traces of paintings occur on the walls of the choir loft but they are too fragmentary to allow one to guess their symbolism. From the choir loft, doorways lead into each of the towers and steps in the towers led up to the bell arches above. These stairways were lighted by the round windows which we have noticed in the right and left ends of the pediment when describing the facade. The stairs are now choked with the debris of the fallen towers.

The interior of the church is divided into three sections; that portion under the choir loft which has already been described; the nave or body of the church where the people gathered; and the sanctuary at the northern end, where the high altar stood.

The ceiling over the choir loft and nave was carried on three great arches, one at the front of the choir loft, one in the center of the nave and one just in front of the triumphal arch which divided the nave from the sanctuary. The arch over the choir loft is shown quite well in Plate IV and the moulding at the left hand margin of the picture marks the spring line of the middle arch which has fallen. In forming the ceiling poles were laid on top of these arches running parallel with the longer axis of the nave. These poles acted as rafters and to their under sides were attached lathes of ocatilla stems which were covered with the fine, white plaster of the ceiling. The ends of these poles can be seen on the top line of the arch in Plate IV. The appearance from the floor of the church was that of a barrel vaulted ceiling supported by the three arches.

In front of the choir loft, between the arches of the nave the walls were recessed in what might be called four chapels. The recess just in front of the choir loft on the east side of the nave is shown in Plate V. It is furnished with a large altar base above which is a large niche for a statue. This niche has the characteristic corbel projecting from its base and is edged with a heavy plaster moulding which rises from the altar beneath. This niche and altar occupy the back of the recess while the splayed sides each have a smaller niche with a plaster moulding similar to but smaller than that around the large one. Each of these smaller niches also has a projecting corbel. The recess is roofed with a quarter-sphere vault which has its spring line marked by a heavy moulding. It may readily be imagined that four of these recesses in the short length of the nave, together with the three arches, must have combined to form a profusion of lights and shadows, lines and surfaces, which must have been very pleasing.

Beyond the triumphal arch the whole back wall of the sanctuary was filled with the high altar and its surrounding decorations, now broken away and in ruins. The pulpit was just in front of the triumphal arch and was entered from the floor of the sanctuary. I suspect that the sanctuary floor was raised some two feet above the floor of the nave, for while the roof of the sanctuary still stands, its floor is on a level with the present line of debris in the nave caused by its fallen roof.

As we go forward through the nave to the sanctuary and turn to the right, we pass through a door way into the sacristy. Here the fathers robed themselves and kept the furniture of the service. A recess near the southwest corner of the room, shown on Plan 1, no doubt held some of the smaller articles of the service when they were not being used. A doorway led out into the plaza through the south wall of the sacristy. The roof of the sacristy has fallen and the room is now in ruins.

The roof of the church was built in two sections; that over the sanctuary and that over the nave and choir loft. The roof over the sanctuary was of burned brick, arched from side to side, with a slight appearance underneath of groined vaulting. It still stands in good condition. The thrust of the arch is taken at the

rear corners of the sanctuary by great rock buttresses built against the outer wall. The buttress on the east side was enclosed within the wall of the sacristy, but there was no attached room on the west side and so that buttress stands in the open.

The nave and choir loft were roofed with a gable roof, a part of which can be seen in Plate IV. This roof was composed of hand hewn rafters about six inches square spaced about two feet apart. Crosswise of these rafters a sheathing of small poles was laid, each pole being bound to the rafters with a rawhide thong. On top of these sticks came a heavy layer of lime plaster, and in the lime red tiles were bedded forming the outer layer of the roof.

The side walls of the church were carried up in the form of a parapet and the roof drainage was taken care of by four outlets through these parapets on either side of the building. To care for the heavy thrust of the gable roof and ceiling arches, a buttress was built agains each side of the church. The whole outside of the walls was covered with a thick coating of lime plaster.

My notes are not sufficiently complete to attempt a plan of the large group of outer rooms and buildings, but one can readily see upon a cursory examination that they were built in a series of quadrangles, so that while those living inside could easily get from one part to another, the buildings, together with some connecting walls, formed a defensive outer wall protecting the inhabitants from the attacks of hostile Indians.

Farming was carried on between the mesa and the river. Plate VI is a view of the country taken from the top of the church walls, and shows the level farm lands in the foreground and the rough mountainous country across the river in the background.

Mission San Jose de Imuris.

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The site of this mission was first visited by Father Kino in March, 1687. The church is now in ruins with only a few walls projecting above the mounds of debris. At the time of our visit some Mexicans were ~~industrially~~ industriously engaged in wheeling the debris away and working it up again into adobe bricks with which they were going to build some modern dwellings, and it will not be many years until the mound has disappeared. We were able to make a few measurements from which a sketch plan has been drawn (see Plan 2) which, while not very accurate, is probably more accurate than any future visitor will be able to make if the people are allowed to continue their work of vandalism.

The site was chosen near the confluence of two small rivers and the building was located on the high mesa between them about a hundred feet above the bottom land. The buildings were erected on a little plot of high ground which raised them about five feet above the surrounding mesa. The church and living rooms were all in the same building whose walls were made of adobe bricks. A platform or plaza, floored with a lime plaster, was built along the south side of the buildings and this plaza was reached from the lower ground by a flight of seven or eight steps near its western end in front of the living rooms, and probably by another flight at its eastern end in front of the church. The church had an arched entrance facing south and the high altar was placed at the opposite or northern end. The east wall probably had two openings by which light was admitted into the nave and sanctuary. Near the rear of the church a door led to the left into what was probably the sacristy. The other rooms of the house, probably three so far as we could make them out, were used for the quarters of the Fathers who were stationed here. The roof must have been of poles and brush covered with dirt. The poles were removed years ago to be used in the construction of other houses for the pits where the men were digging at the time of our visit disclosed no timbers on or near the floor line.

The burial ground was to the east of the church and the building and cemetery were at one time surrounded by a wall, now entirely down and mostly removed.

The new church, built some sixty or eighty years ago, stands a little to the east of the site of the old church and contains no particularly interesting features.

Just in fron of the new church two bells are hund on a frame of heavy native timbers. (See Plate VIII.) One of these bells bears the inscription "M A R Y A S A N T Y S Y M A DE L O R E T O *A N O 1 8 1 6 *. The other bears the inscription "S A N A N T O N I O * 1 6 9 3 *. This bell we were told, had been brought over from Cocospera mission many years ago, probably after the towers at Cocospera had been destroyed by the earthquake of 1886.

The bell is badly cracked and bears an iron hoop which has been shrunk around it in recent times to prevent the enlargement of the crack.

It is hard for the visitor to realise that here is a bell whose sweet tones welcomed Father Kino on his return from San Xavier and Tumacacori in the year 1700 and that he has many times no doubt called the neophytes to services by pulling the rawhide rope which caused its mellow sounds to float out across the valley.

Notes Kino-manje- ernal visit Nov. 1697

on the 26th they left Bac & went south through fields & passed along the bed of the river (passando por la caja del rio) which here goes under ground again & we went 20 leagues. They arrive at San Cayetano where there are 150 people & they slept in the house of adobe with a roof (terrado) probably a flat roof. The lands are fertile & irrigated like those at Bac. The next day they go south 6 leagues to Guevavi—

on the 26th of Nov they go south reaching the bed of the river which was "cortado" (had gone underground) they drank water from a tank in the bed of the river & the soldiers stayed there to sleep. The Father & mange went on to San Cayetano which is 20 leagues fromBac. There were 30 houses & 150 people. Guevavi is 6 leagues to the south.

On the 26th, Mange marches off to San Cayetando & having traveled all day he reaches a pond of water 12 miles distant & sleeps there.

Nest day he goes 6 leagues to San Cayetano (this would make the distance from Bac to San Cayetano 18 leagues instead of the usual 20)

PADRE KINO PASSED THIS WAY

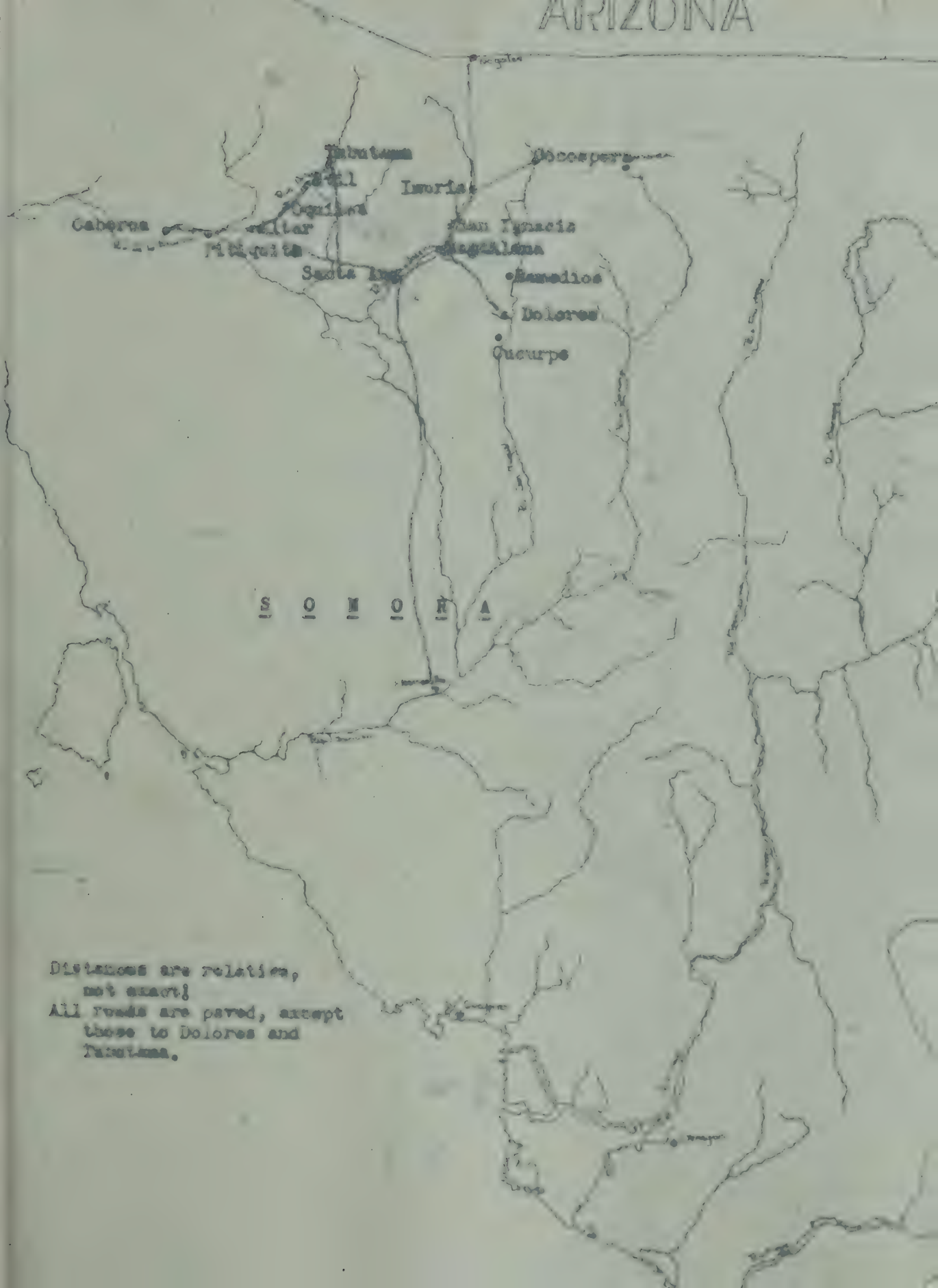
Prior to being assigned to Brophy in 1955, my knowledge of a 17th century Jesuit missionary named Kino was minimal. As I stayed on, however, my interest and knowledge grew. On several occasions, I visited two of the missions which Eusebio Francisco Kino had founded in Arizona, and my desire to visit those in Sonora, Mexico, increased. An opportunity for such a venture did not present itself until this year when a friend offered to take me as soon as a favorable time came. The weekend of Oct. 29-Nov. 1, a three day weekend, seemed best. And as things turned out, it was ideal: the weather was wonderful, sunny but not too warm. The friend is the manager of Phoenix Country Club, Norm Storey, whose two sons passed through my history classes some years ago. As plans for the trip matured, I decided to invite one of our Mexican Students along as interpreter; Luis, a Brophy senior, lost his parents in a plane crash about a year ago, but has relatives in Nogales and Hermosillo, our ultimate destination (he also had many friends along the way). Oct. 29th arrived, and as soon as school was out, the three of us started out in Norm's Dodge carry-all (a high wheel base is a must once you get off the beaten path in Mexico) equipped with plenty of water, necessary baggage (including a private "john"), cameras and a desire to get under way.

Nogales, Ariz., was the first stop after dinner with Norm, Jr. and his wife in Tucson (I officiated at their wedding last August). After taking Luis to his uncle in Nogales, Sonora, Norm and I spent the night at the Rancho Grande. After Mass the next morning at 6:30, we passed through immigration formalities, picked up Luis and headed for the first mission on our route, Cocospera, a ruin high a top a hill about half way between Imuris and Cananea. The road is paved and except for a slow-down by some cattle ambling along the road we made good time. The exterior walls are still standing, though there is much evidence of vandalism where treasure hunters have come in search of Jesuit "gold"--the Jesuits were supposed to have had great wealth, and, when they were expelled from the Spanish dominions in the 1760's, they were supposed to have burried it all in and around the missions. Legends of this sort "die hard." (You could consider the missions wealthy in a certain sense, but that wealth was tied up in the land and the missions which were built, and that is hardly burry-able treasure!) Near the ruin is a cemetary and a modern chapel-crypt combination owned by a private family and used for burial; in fact, this family now owns the land on which the missions stands.

From Cocospera, we retraced our steps to Imuris and then on to San Ignacio. Here, the mission church is still in use--Franciscan built after Kino's time--but old and interesting. It sits in front of a small public square surrounded by a small village. A young girl opened the church for us, and after an investigation of the interior, Luis and I climbed the tower stairs which are made out of mesquite logs in the form of an old-fashioned key-hole, the rounded end forming the newel post. The bells in the tower are old and cracked and it was impossible to read the inscriptions.

From here we passed on to Magdalena, the town where Father Kino died in March, 1711, after he had dedicated a chapel to his patron, St. Francis Xavier. He was buried in this chapel, and the search is now on to locate the burial place. Buildings have disappeared with time, and since the orginal chapel and church have gone too, the search has been complicated. With the help of Luis, I talked to the pastor, Padre Santos, who believes that since the chapel in question probably stood where the present church now stands, Kino's grave should lie somewhere under the present church. Whether they will excavate remains to be seen. There are experts working on the job now, and will probably receive aid from the Mexican government which, to date, has been rather indifferent. In the church, is a well known reclining statue of Xavier, and, according to the pious belief of the faithful, anyone who can raise the head of the statue is in the state of grace. While I made a visit, several, including Luis, came and performed the ritual.

In Mexico, once you leave the main road, you are on dirt roads, some good, some bad. And as we left Magdalena for Kino's mission headquarters we encountered both good and bad, and loads of dust! At times we passed through fields, at others we travelled a river bed--always there was some marking of a road, however faint


ARIZONA
Imuris
Caborca
Pitiquito
Dolores
Cucurpe
S O N O R A
Distances are relative, not exact.
All roads are paved, except those to Dolores and Tubutama.

turned left. How far we went, I don't know; we disturbed some cattle and then came to a fork in the so-called "road." We turned right and soon came to a dead end--after crossing the San Miguel River a couple times. Deciding that we were getting nowhere and since it was late, we turned back, almost got stuck in some fine sand, but finally made it back to Magdalena about dusk. On our way, we learned from a farmer that we should have turned left and gone but a short distance, probably less than a mile, and we would have been at the site of Kino's mission headquarters, Dolores. Next time, we intend to get there!

We arrived in Hermosillo (about 105 miles sw. of Magdalena) about 8 p.m., took Luis to his family (they live on the side of the square in front of the Cathedral), and I made arrangements with a Padre Xavier to say Mass the next day, the feast of Christ the King, at the Cathedral. The Padre spoke perfect English (he's an American) but has been in Mexico for many years, and Luis told us that he has done tremendous work there, especially for education. I was back at the Cathedral for 7 a.m. Mass, prepared for most anything, liturgically speaking, that is. Since my smattering of Spanish (un poquito) wouldn't get me through the mass in the vernacular, I knew that I would have to say the Mass in Latin. But I had a time--using a mixture of Spanish (what little I remembered) and Latin (I think that my Spanish was better)--trying to convince the Padre who had just finished Mass that I had better stick with the Latin. So, while I proceeded in the ancient Roman tongue he went through everything with the people in the modern idiom of the place! After the Gospel, he came to ask if I would give a homily (I guess that he still wasn't convinced), I shook my head and sat down while he said a few words. The people responded well (though often, not in unison) to all the prayers, and prayed some of their own prayers fervently and aloud, and my padre companion acted as both commentator and altar boy; Mass concluded, I distributed Communion--I wonder if that is the custom elsewhere south of the border. I decided afterward that I could have said much of the Mass (the common, at least) in Spanish had I had something to prepare from; but I left with the resolution to learn Spanish at all costs.

After Breakfast, Luis introduced us to his family; then, showed us around his home town. One thing impressed me deeply: the economic extremes (some places that people call "home" look more like junk piles!) We started north for Altar and more Kino missions. The mission at Caborca stands at the edge of town, is no longer used for Mass, only catechism classes. Part of the sanctuary has been washed away by the passing river. In the middle of the last century, it was used as a fort by the townspeople who were defending themselves from a group of American adventurers, usually known as fillibusterers (there were a number of these groups who invaded Latin America and gave our foreign policy a bad time). Bullet marks are still visible and a plaque on the old mission commemorates the event. Pitiquito was next--a nice little church very much in use and very well maintained. Then, back to Altar and off the beaten path to Tubutama over a wash-board like road that ran much of the way next to an irrigation canal. On the way, we stopped at Oquitoa where Kino had had a mission but missed another (in ruins) because we didn't know where to look. We finally reached Tubutama in the late afternoon. The mission, still in use, is on the side of the usual square, and homes are arranged in neat rows along well kept, though dirt, streets. Really, the only signof the 20th century I observed was the ever-present Coke ad, and auto or two, and, I believe, some electric lines. I wished that we had had more time to spend, but since it was getting late and we didn't want to drive over back country roads in the dark, we hurried back to the main highway by another road, which, by comparison, was much better than that by which we had entered.

We made it back to Nogales late in the evening, left Luis with his uncle, and returned to the U.S. for the night. I said Mass at Sacred Heart Church in the morning, All Saints Day, and the pastor gave me an invitation to preach at a special Mass in honor of Kino on December 12 at Tumacacori Mission, which Kino founded about 1691. I was happy to accept, and thought that it was a fitting climax to a wonderful trip. On the way home, we visited this mission and San Xavier, outside Tucson, to make the pilgrimage complete. We got back to Phoenix in early evening, resolved to go again.

ABOVE—This is the nave of the baroque mission church at Tumacacori. It mea

Tumacacori Missi
Site of Rare Ritue

By POLLY BENN

NOGALES — A Father Kino Memorial Mass wi
at 3:30 p.m. Sunday at the Tumacacori National M
marking one of the rare occasions that the baroq
church there has been used for services since
abandoned by early settlers more than 200 years

The mass, to be celebrated by the Rev. Terrence
of the Sacred Heart Church in Nogales, is being
by the Nogales Knights of Columbus who plan to
event an annual celebration.

Dec. 12 [illegible] just a few weeks short of the 1[illegible]
sary of Padre Eusebio Francisco Kino's arrival
Tumacacori, also in January of 1691. Kino presided
said mass under a [illegible] shelter built by the [illegible]
Pima village of San Cayetano de Tumacacori,
few miles from the site of the present mission ru

AFTER THE PIMA Rebellion of 1751, the vi
moved to the site where the ruins now stands and
San Jose de Tumacacori. A small mission was erec
and the present church was begun by the Francisc
around 1800.

Historians calculate that the last resident priest le
cacori around 1848. Unable to withstand frequen
raids Spanish settlers and soldiers soon followed. T
Pima Indians, however, lived on until 1848 when the
the church furnishings with them to the mission
Xavier del Bac at Tucson.

The history of the pioneering Father Kino and t
settlers will be retold preceding the mass by the Re
cis J. Fox, S.J. of the Xaxier College Preparatory
Phoenix. Father Fox, historian and history teach
noted scholar on Father Kino and the early missio

OTHER ELEMENTS of the memorial service w
blending of the ancient traditions of the Roman
Church and the ecumenical spirit moving in its mid

The mass will be sung in Gregorian chant by
chorus under direction of Juno G. Arias of Noga

Also to be sung is a traditional Mexican hymn to O
of Guadalupe whose feast day, coincidently, is De

Eusebio Francisco Kino, S.J. lived during a turbulent era of the world's history. In 1645, the year of his birth in Segno, near Trent in northern Italy, the European powers were engaged in the final blows of the Thirty Years' War, the last of religious struggles. When he died in New Spain, in the early years of the next century, the more aggressive nations of Europe were engaged in a series of dynastic wars at home and imperialistic ones abroad. The era was indeed a violent one, but it was also one filled with a spirit of adventure and promise as England, France, Spain and Portugal reached out to new worlds for conquest in the name of God, King, and Commerce.

The place of Eusebio Francisco Kino in the history of these years was one of missionary, colonizer, and explorer on the frontiers of New Spain. But in the years following his death, the memory of this Italian Jesuit was all but lost and long lay hidden in the musty archives of Rome, Mexico City and elsewhere; and his name, with that of many of his brother Jesuits, faded into the annals of history when the "enlightened" kings of Spain and France sought and achieved the almost total destruction of the religious order to which he had belonged, during the last half of the eighteenth century. Approximately two hundred years passed after his death before the memory of Kino revived through the appearance of manuscripts and letters which he had written and which told of his exploits for both "Their Majesties" in Pimeria Alta--northern Sonora and Southern Arizona of today. Since that day, almost fifty years ago, when his Favores Celestiales--a sort of autobiography--was first published, writers have become interested in

this hardy pioneer and from their pens have flowed endless script concerning his accomplishments, as is attested in the following list of their writings.

Of his early years, we know little other than a few details concerning his education. Kino attended the Jesuit College in Trent and from there he went to Hala near Innsbruck in 1663. In that year, Kino himself tells us that he became seriously ill and that he promised Almighty God that if he regained his health through the intercession of St. Francis Xavier he would enter the Society of Jesus and would make every effort to volunteer for work in the foreign missions. His health restored, he carried out the prior part of his promise and entered the Jesuit novitiate for the Upper German Province on November 20, 1665. During his years of study, Kino showed a great deal of interest and proficiency in the studies of mathematics and geography, a knowledge he put to good use in the New World. When he had completed the studies necessary for a Jesuit, Kino's next goal was to seek to fulfill his promise to volunteer for a missionary assignment.

Permission to be sent, however, did not come easily: many times he had to write to the Jesuit Superior General in Rome volunteering for missionary work--doubtless inspired by a distant Jesuit relative, Martin Martini, who had been a China missionary, and St. Francis Xavier, Jesuit missionary in the Far East. Perseverance won, but the hoped for assignment to the Orient of both Martini and Xavier was doomed by a casting of lots: Kino and a

Jesuit companion from Germany, Anton Kerschpamer, were assigned one to the Philippines and one to Mexico, but the determination of the assignment was left to themselves. Since neither was willing to make the choice, they decided on a "pious lottery" and Kino, somewhat to his disappointment, drew the tag marked Mexico. He arrived in New Spain in 1681 after a forced sojourn in "old" Spain of almost three years.

Kino's first assignment ended in failure: the establishment of a mission in Baja California. Then, he was sent north in 1687, to the "rim of Christendom" where he labored with success for twenty-four years. Those years were filled with constant activity, mostly among the Pimas on the northern frontier of New Spain. When he arrived, the mission of Cucurpe on the Rio San Miguel, some seventy-five miles south of Nogales, was the northern most of the Jesuit missions on the western slope. When he died, Kino had extended by peaceful conquest the missionary and cultural frontier of New Spain up the San Miguel, had moved west to the Rio Magdalena and the Altar Valley, and north to the Rio Santa Cruz--he called it Santa Maria--where he established missions at Guevavi, Tumacacori and Bac.

Our infrequent journeys to his missions today take us quickly and in comfort from one to the other: Kino made the trips often, on horseback, and the mileage he covered is worthy of the most dedicated horseman. His usual daily average was thirty to thirty-five miles, often more, seldom less. On these trips, Kino carried Christianity into the American southwest where it had never been before: catechism was taught, baptism administered, and Mass

said. It was on one of these trips in 1691 (almost 275 years ago) that he came to the Indian village of Tumacacori and said Mass for the first time--San Cayetano, he called it (in later years the name was changed to San Jose when the mission was moved to its present location.)

Though these missionary activities occupied most of his time, Kino was able to explore Arizona as far north as the Casa Grande Indian ruins and the Gila River, and as far west as present-day Yuma and the Colorado River. It was on these latter expeditions that he was able to prove that California was not an island, as many at that time believed, but that it was easily accessable for the ever-expanding frontiers of New Spain. Missionary, explorer and traveller, Kino mapped the area over which he journeyed and his maps were not improved upon for over a century.

Kino was also a rancher and a cattleman. He taught the Indians better methods of farming and cattle-breeding. He helped them improve their diet by introducing them to new food-stuffs and the methods of raising them. He raised a variety of stock to keep not only his own missions supplied, but also those of his Jesuit co-workers in the Pimeria and the barren wastes of Baja California.

By way of summary, Kino wrote of his years in Pimeria Alta in the year before his death:

> "In general, in these twenty-one years, up to the present time, I have made from the first pueblo of Nuestra Senora de los Dolores [Kino's mission headquarters on the San Miguel] more than forty expeditions to the north, west, northwest, and southwest, of fifty, eighty, one hundred, two hundred, and more leagues, sometimes accompanied by other fathers,

but most of the time with only my servants and with the governors, captains, and caciques of different rancherias or incipient pueblos from here and from the interior . . .

"With all these expeditions or missions which have been made to a distance of two hundred leagues in these new heathendoms in these twenty-one years, there have been brought to our friendship and to the desire of receiving our holy Catholic faith, between Pimas, Cocomaricopas, Yumas, Quiquimas, etc., more than thirty thousand souls, there being sixteen thousand Pimas alone. I have solemnized more than four thousand baptisms, and I could have baptized ten or twelve thousand Indians more if the lack of father laborers had not rendered it impossible for us to catechise them and instruct them in advance. But if our Lord sends, by means of his royal Majesty and of the superiors, the necessary fathers for so great and so ripe a harvest of souls, it will not be difficult, God willing, to achieve the holy baptism of all these souls and of very many others, on the very populous Colorado River, as well as in California Alta, and at thirty-five degrees latitude and thereabouts, for this very great Colorado River has its origin at fifty-two degrees latitude." (Kino's Historical Memoir of Pimeria Alta, II, 243, 252. cf. Bibliography A 6,7.)

In his 66th year, Padre Kino rode the familiar trail to Magdalena to dedicate a chapel in honor of his patron, St. Francis Xavier. During the Mass of Dedication, he became ill. Though he was able to finish the Mass with not a little effort, it was evident that this was the final illness for the Apostle of the Pimas, as he came to be called. The next day, March 15, 1711, he died and was buried in the chapel "on the Gospel side" by Padre Agustin de Campos, S.J., who recorded the fact in the mission burial register.

The work that Padre Eusebio Francisco Kino had left undone was assumed and continued by his co-workers and their successors in the Pimeria. Old missions were enhanced or abandoned, new ones established where needed until 1767 when the work was suddenly and rudely interrupted by the summary explusion of Kino's

brethren from New Spain. The Franciscans and Dominicans then became Kino's heirs, and courageously continued the labors which he had begun.

BECOME IMITATORS OF ME AS I AM OF CHRIST. I Cor. 11/1

"For so it is with all greatness," wrote Cardinal Newman, "that because it is great, it cannot be comprehanded by ordinary minds at once; but time, and distance, and contemplation are necessary for its being recognized by beholders."

To say, then, that great men are seldom appreciated in their own time is a truism. Almighty God, none-the-less, continues to raise up men and women in every age as sources of inspiration and imitation, not for their contemporaries, perhaps, but for those who are to come. It is indeed a patently human trait that we are constantly looking for an exemplar who will give us strength and courage in the face of present circumstances, be they easy or difficult. The Church, recognizing this need has instituted the process of canonization whereby those who have led lives of more than ordinary virtue are proposed to us as worthy of veneration and imitation. The measure is always Christlikeness--as Paul of Tarsus put it: "Become imitators of me as I am of Christ.

Only a small minority of the imitators of Christ, however, are ever officially declared such by the formal process of canonization--the vast majority, departing, leave behind them footprints on the sands of time, footprints that we their successors are ever trying to match. It may take much time and contemplation, as Newman, recommends, but soon or late true greatness will be recognized.

The man whom we have come to honor today on this Feast of Our Lady of Guadalupe, Patroness of the Americas, was one whose greatness long lay hidden in the musty archives of Rome, Mexico City and elsewhere; whose magnanimity was buried in the ruins of many of the

"Why, he is in real air castles," said Sherlock Holmes, "that, because it is good, it cannot be counteracted by infinite evils as easily not true, and therefore, not contemplation can [illegible] for being investigated by themselves."

To me, then, that which was [illegible] in their own time is a feeling. Sherlock had [illegible] up one not about [illegible] or [illegible] and [illegible], and for their [illegible], [illegible], and [illegible] are in case. It is indeed a [illegible] which [illegible] as an [illegible] [illegible] for an example we will give it [illegible] as in the face of [illegible] [illegible], [illegible] or difficult. The [illegible], [illegible] [illegible] [illegible]

abandoned and neglected missions which he founded; and whose name, with that of many of his brothers, faded into the annals of history when the "enlightened" kings of Spain and France sought and achieved the almost total distruction of the religious order to which he belonged. Approximately two hundred years passed after his death before the great spirit of Eusebio Francisco Kino reappeared through the form of manuscripts and letters which he had written and which told of his exploits for both "Their Majesties" in Pimeria Alta--nothern Sonora and Southern Arizona of today. Greatness cannot be hidden, as Newman hints, and since that day when his "Favores Celestiales"--a sort of autobiography--was first published all but fifty years ago, men have been inspired by this imitator of Christ, and from their pens have flowed endless praise and admiration.

Eusebio Francisco Kino, Jesuit missionary in our land, came to Pimeria Alta by way of Spain, Mexico City and Baja California. Permission to be sent from his native Italy did not come easily: six times he had to write to the Jesuit Superior General volunteering for missionary work--his patron and model was the great Francis Xavier, and his great desire was to imitate him as he had imitated Christ. Perseverance won and Kino finally arrived in Mexico in 1681, and then came north in 1686 where he labored for twenty-four years. Those years were filled with constant activity. When he arrived, Cucurpe on the Rio San Miguel, some sixty miles south of Nogales, was the northern most of the Jesuit missions on the western slope; when he died he had extended the missionary frontier up the San Miguel, had moved west to the Rio Magdalena and the Altar Valley, and north to the Rio Santa Cruz--he called it Santa Maria--where he established missions at Guevavi, Tumacacori, and Bac.

Our journeys to these missions take us quickly in comfort from one to the other: Kino made the trips often, but on horseback and th mileage he covered is worthy of any modern cowboy.. His usual daily average was 30-35 miles, often more, seldom less. One these trips, Kino carried Christ into the American Southwest where he had never been before--catechism was taught, Baptism administered, and Mass said. It was on one of these trips in 1691 (almost 275 years ago) that he came to the Indian village of Tumacacori and said Mass for the first time--San Cayetano, he called (in later years the name was changed to San Jose when the mission was moved to its present locatio

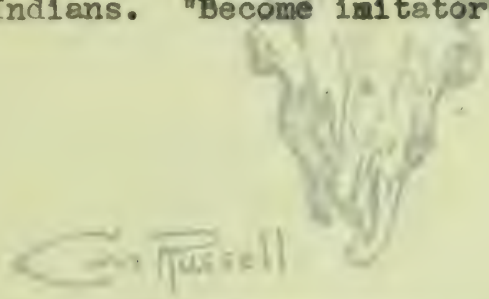
Though these missionary activities occupied most of his time, Kino explored our state as far north as Las Cases Grandes, where only one ruin of note remains today, and as far west as Yuma. These latter explorations helped him prove that California was not an island, as many believed, but that it was easily accessable for future missions- while working in the present he looked to the future and planned for expanding the vineyard of the Lord when the time was right. Missionary, explorer, cartographer--Kino mapped the area which he travelled and his maps were not improved upon for over a century.

Kino was also a rancher and a cattleman. He taught the Indians better methods of farming and cattle-breeding. He helped them improve their diet by introducing them to new food-stuffs and the methods of raising them. He raised a variety of stock to keep not only his own missions supplied, but also those of Juan Maria Salvatierra, his co-worker in the barren wastes of Baja California.

Greatness, However, has its price: humiliation, misunderstanding, and even removal from a cherished field of work. There were

those to whom Kino was less than heroic, a sign of contradiction to be removed lest he do harm to the missionary cause for which he expended the major portion of every day. The complaints, in at least one case, were two: 1) he baptized his Indian neophytes too quickly and without proper instruction; and 2) he was too hard on his brethr who worked with him! To his defense came the Superior Gneral in Rome, Tirso Gonzales, one who knew his subject from an earlier association in their student days. "Remove Kino from the Missions of Pimeria Alta?" wrote Father General in effect to the Mexican Provincial. "I am sure that you will let him remain where he is, the chosen instrument of the Lord." And remain he did, until in 1711, death caught this tireless Apostle of Pimeria Alta shortly after he had dedicated a chapel at Magdalena in honor of his hard-working exemplar, Francis Xavier. That Kino should have been criticized and misunderstood is to a degree natural--had not his patron been reported to Rome many times for the same, so-called defects? These tireles "Soldiers of Christ" meditated upon and took literally for themselves the great law of Christian love: Love the Lord your God with your whole heart, and with your whole soul, and with your whole mind . . . ((and)) . . . Love your neighbor as yourself." For Kino, as for Xavier, Paul of Tarsus, and many another Apostle of Christ, this law was the driving force of his life: He so loved God and had such an appreciation of his own abilities and talents and his vision of waht he must do for both Their Majesties was so clear that in his carrying the Word of God to others and planning for the future he may well have often seemed imprudent, impatient, and hard on some of his brethren.

Love dominated the life of Eusebio Francisco Kino, love of his Lord and Master, Jesus Christ, who had given His life the he, and all men, the Indians of Pimeria Alta included, might live. Could he, Kino, ask anything less of himself in working to bring life and love to his Indians. "Become imitators of me, as I am of Christ!"



CORRAL DUST

COPY

With Padre Kino on the Trail

By

CORRAL DUST

POTOMAC CORRAL OF THE WESTERNERS

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With Padre Kino on the Trail

By

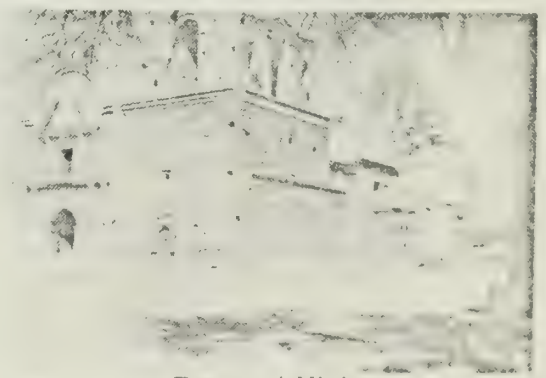
Robert H. Rose

Father Eusebio Francisco Kino, a Jesuit missionary, reached northern Sonora on March 13, 1687, exactly 275 years ago from the date these lines are being written. Between that date and 1711, the year of his final rest, Fr. Kino established 24 missions within an area of some 50,000 square miles, equal in size to the state of Wisconsin, then known as Pimeria Alta which translates as the Upper Pima country. Besides founding two dozen missions, this Knight of the Cross established a score of ranches and explored and mapped the hitherto unknown land far beyond the northern and western limits of his frontier parish.

During 1931-1936 I was Chief Park Naturalist for some 25 areas known as Southwestern National Monuments. In this position I was responsible for furthering pioneer work in research and interpretation among these areas comprising an array of archeological, historical, and scientific sites established as national monuments by authority of the Antiquities Act of 1906. One of these was Tumacacori, containing the Tumacacori Mission, located in Arizona about 20 miles north of the border city of Nogales. Tumacacori National Monument had been established on September 15, 1908, by proclamation of President Theodore Roosevelt.

In a projected development program beginning to take form during the few years following 1931 a body of detailed information was needed for the stabilization, limited reconstruction and restoration, and the preparation and installation of exhibits in a museum and visitor center, at this monument. Only through intensive research could the required information be obtained. This need sparked a multi-pronged project of archeological excavations in the area; study trips to other missions of the Kino chain; and research in noteworthy historical libraries.

It was my privilege to make separate study trips into southern Arizona and Sonora; participate in the 1935 National Park Service Expedition commissioned to make an archeological, historical, and photographic survey of the Kino missions; and to obtain a research assignment to the famed Bancroft Library of the University of California to examine the treasure-trove of Kinoiana there. Frank Pinkley, was superintendent of Southwestern National Monuments at the time, had already accumulated much basic information and had done enough stabilization, repair, and restoration work to preserve the mission from further unduly rapid deterioration. In addition to Pinkley's skilled and author-



Tumacacari Mission
Photo by R. H. Rose

◆—◆—◆—◆

Potomac Corral member Robert H. Rose, whose regular job is Principal Geologist for the National Park Service, tossed geology aside long enough to talk before the Corral on February 21. His subject was "With Padre Kino on the Trail." His talk was illustrated with slides, many from his own photographs. The subject material deals with a chain of missions in southern Arizona and northern Sonora popularly known as the Kino missions. The article above is based upon his talk.

itative contribution, Carl P. Russell was a major influence in the efficient and effective organization of the research projects and in giving orderliness and clearly defined direction and purpose particularly with regard to the planning and development of the museum and its exhibits. The invaluable contribution of Arthur Woodward in the field surveys and the accumulation of historical data cannot be overlooked. And in the decade after the initial project was completed, Earl Jackson and Louis Caywood further improved the content of the interpretive program including some revision of the exhibits.

No student of Kino can, of course, progress very far without consulting the works of Bolton and Lockwood and the more recent contributions of Edwin J. McDermott, S.J., Brophy College, Phoenix; Donald Page; Tucson Corral Westerner George Eckhart; and others. Passing mention in this manner constitutes a wholly inadequate acknowledgment of appreciation.

An understanding and appreciation of the Fr. Kino story are enhanced when we project it against the broader background of Spanish discovery, exploration, and colonization in North America. The several voyages of Christopher Columbus between 1492 and 1504 were the first significant landmark in the history of the continent. Then in 1513 while Ponce de Leon was busy discovering Florida, Balboa was treking across the Isthmus of Panama to his discovery of the Pacific Ocean. Shortly thereafter, between 1518 and 1521, the Conquest of Mexico by Cortes marked Spain's first firm foothold on the continent's mainland. About the time of Cortes' success, Magellan was circumnavigating the globe—an event to help make Spain a leading maritime power.

Pizarro's successes in Peru and the discovery of gold in localities north of Mexico City stimulated the quest for the fabled Seven Cities of Cibola, believed to lie somewhere in a vast unknown land to the north. This led to the Coronado Expedition during 1540-1542 and falls within the period of explorations by De Soto's men farther to the east.

Small groups led by various captains of Coronado's command discovered the Gila and Colorado Rivers, the Grand Canyon, and the Hopi villages. In 1542, the year the disillusioned Coronado and his men returned to Mexico, the Portuguese navigator, Cabrillo, sailing under the flag of Spain, landed at San Diego Bay.

While the Conquistadores under Coronado gained considerable knowledge about unknown lands, they scarcely made a dent in the vast area they traversed. As Frank Dobie expressed it in a recent television program, the loss of a metal spur on the broad expanse of plateau and prairie can hardly be considered as firm permanent control over the area.

The northern extension of prospecting and mining, and of missionary activity, was a relatively slow process. Almost a half century passed before any expedition of consequence entered the northern limits of the area traversed by Coronado.

Don Juan de Onate's expedition reached Chama Valley in 1598 and Santa Fe was founded in 1610. The first mission in Sonora was founded in 1614 and the establishment of others followed prior to Kino's entrada in 1687. By 1624 there were 43 churches in New Mexico served by 20 friars. In the few years following 1680, missions were founded along the Rio Grande in Texas. The Pueblo Revolt of 1680 resulted in Spain's temporary loss of control in New Mexico, which was not regained until the 1692-1696 reconquest by Don Diego de Vargas.

Thus, by 1687 the frontier of Spanish conquest and control, and hence the very rim of Christendom, extended across Texas above the Rio Grande; temporarily excluded New Mexico until its reconquest by Vargas; and dipped southward across Sonora along a line roughly 100 miles south of the present Arizona-Sonora border.

North of this line in Sonora lay the wild country of Pimeria Alta, inhabited by various subdivisions of the Pima Nation. To the northeast lived the Apaches.

Pimeria Alta was no place for weaklings at that time, even for the Padres who came in peace and whose weapons were the Cross of Christ, the Holy Bible, and benign countenances reflecting sympathy and pity for the Indians whom they looked upon as a vineyard of lost souls awaiting the Gospel harvest.

Fr. Kino's early life and training disclose that he was pre-eminently prepared to meet the challenge. Born in Segno, Italy, on August 10, 1645, he obtained his initial higher education at the nearby college in Trent. By 1663, at age 18, he was enrolled at Hala College near Innsbruck across the Italian line in Bavaria.

During that same year young Kino was stricken with an illness, and physicians despaired of his life. Upon learning of this, Kino vowed that were his life spared he would seek admission into the Jesuit Society and dedicate himself to missionary service in foreign lands. He was now committed to the gruelling educational and training program that lay ahead.

Kino continued his higher education in the Yales and Harvards of the latter part of the 17th century. In 1665, two years after his illness at Hala, he began a two-year hitch as a student in the famed old University of Freiburg. Without a break, he embarked on a four-year course in philosophy at Ingolstadt which he completed in 1670. That same year he returned to Hala spending three years as instructor in a course then known as grammar or rhetoric. Then in 1673 he reentered Ingolstadt University to pursue a four-year course in theology. Finally, in 1677, he started a sojourn of a year at Old Oettingen to fulfill requirements of his third probation to become eligible to make his final solemn profession. Thus came to a close more than 15 years of intensive preparation.

Records disclose that between 1665 and 1678 Kino petitioned his superior no less than six times for an assignment as a missionary in lands across the seas, an appointment he finally received about the middle of March of 1678. In his years of preparation, Kino also found time to become a distinguished student of astronomy, mathematics, logic, cartography, and geography—knowledge and skills which were to serve him well throughout his later life.

Kino had hoped against hope that China or the Orient would be his field of service. During his time as student and teacher he enjoyed occupying rooms with windows opening to the east so he could look out while contemplating such an assignment.

This was not to be, however, for he found himself among a group of missionaries chosen for the Philippines and Mexico. The issue of who was to go where

was to be settled among themselves. They did so by drawing lots. In the pious gamble, Kino lost; it was Mexico for him. Three years still lay ahead before he would arrive in Mexico. Nine years were yet to pass before he would reach the frontier of Pimeria Alta.

Kino began his long journey from Oettingen to Mexico on March 30, 1678, within two weeks after receiving his missionary assignment. He travelled via Munich to Genoa well in time to board ship on June 12. On July 19 after delays caused by storms, reports of roving pirates, and layovers at ports enroute for various other reasons, Kino arrived in Cadiz.

About two and a half years were to pass before he could board ship for Mexico. Again pirate scares played a part together with difficulties in completing the organization of passengers and cargo. One attempted departure failed after serious damage occurred to one of the ships but a short distance from port.

Kino was finally aboard a ship destined for Vera Cruz on January 27, 1681. He arrived at this destination on May 3. Completing the long overland trek from Vera Cruz he arrived in Mexico City as church bells tolled sorrowfully from time to time in memorial services for the 21 missionaries who had lost their lives the previous September in the Pueblo Revolt of 1680.

Kino busily caught up on the news. Don Isidro de Atondo, a former Governor of Sinoloa and Sonora, had recently received a Royal commission to settle and Christianize Lower California. Soon the newly arrived padre, without a specific field of labor, found himself in possession of two appointments: one from the Father Provincial to serve as missionary and the other from the Viceroy as Royal Cosmographer, for the Atondo Expedition.

Doubtless Atondo felt that Divine Providence had produced the right man at the right time. And here was a golden opportunity to put Kino's highly developed skills in navigation, geography, and cartography to good use.

Atondo was ordered to achieve the conquest of Lower California, "not by force of arms, but rather by the gentle means of persuasion and evangelical preaching." It looks as if the talented padre had pulled some strings behind the scenes while the orders were being prepared. Atondo, however, was gently reminded that the King should not be overlooked if profits were made. This philosophy of "enlightened self-interest" on the part of the Crown has a modern ring.

Kino left Mexico City to join Atondo in Sinoloa in the late autumn of 1681. However, a wait of a year and a half was to pass before the building of the ships and the outfitting of the expedition were completed. The expedition finally left the port of Chacala on January 17, 1683. This port is near Compostella, starting point of the Coronado Expedition 143 years earlier. Early in April, after weeks of coastal reconnoitering, Fr. Kino came ashore at La Paz, Baja California, to start the actual missionary work to which he had looked forward so long.

The Indians gave no signs of recognition of the holy crucifix, the images, or other symbols of the Holy Faith. Real hard work lay ahead in the form of learning the native Indian language, winning the confidence of the natives, and in starting with the simple rudiments of farming, ranching, and the building of simple mission edifices and related structures. Tillable lands were scarce and native standards low.

Magdalena Mission Bell Tower
Photo by R. H. Rose

Despite these basic weaknesses, the venture prospered to a degree. The fatal blow came in 1686, however, through an order from the King to suspend the conversion of California because of Spain's difficulties on the international scene. It is known that drought, disease, and other misfortunes at the time operated against the success of the venture. California was abandoned during the ensuing years until 1697 when Fr. Juan Maria Salvatierra arrived to pick up the pieces and begin anew.

Never being without "still another string for his bow," Fr. Kino sold his superiors on the idea that a missions venture on the mainland would cost much less than the outlay required to maintain the Lower California enterprise. He argued that the mainland mission ranches might well become so prosperous as to support the ill-fated California project. In mid-November, 1686, Kino was in Mexico City. By the 20th he had received his new appointment and was on the trail with a pack outfit for Sonora.

By now Kino could probably throw a perfect diamond hitch to secure cargos of prayerbooks, crucifixes, images, vestments, and other missions paraphernalia to the backs of his pack animals. Crossing into Sonora on his trek of a thousand miles, or more, he stopped briefly at the Oposura mission, founded 42 years earlier. Pushing ahead, he arrived at Cucurpe mission, founded even a little earlier (in 1642), the farthest mission northward at the time. (Our expedition in 1935 visited Cucurpe where three church edifices in ruins were seen, the oldest of which might well have been the edifice in use at the time of Kino's arrival. Only the foundations of the older structure remain.) It must have been a place of peace, serenity and contentment at the

Pancho Villa Gets a Monument

By D. Harper Simms

On the 46th anniversary of the only land invasion of United States territory, the State of New Mexico recently dedicated "Pancho Villa State Park."

This tourist rest and picnic area is located on the site of a former U. S. Army camp at Columbus where the colorful Mexican bandit and revolutionary staged his surprise attack early in the morning of March 9, 1916.

Although the park bears the name of the Mexican leader, State officials hasten to say that the park actually commemorates the heroism of American residents of the little border town, the victim of the raid.

Be that as it may, Pancho Villa's foray into U. S. territory added an exciting if bloody chapter to the long list of violent actions in the border country.

Heavily armed with rifles, pistols, and bandoleers, Villa's forces cut the border fence a mile west of the town in early morning darkness. "Commandos" crept up and knifed American sentries, permitting the mounted raiders to race with blazing guns into the sleeping town.

For a time, Villa followers killed, burned, and looted with little resistance. But U. S. soldiers finally rallied, killed some 200 of the *Villistas* and drove the invaders back across the border. There were 21 Americans killed, 13 of them members of the 13th Cavalry stationed at Camp Furlong because of hostilities accompanying the Mexican civil war.

Villa (born Doroteo Arango) apparently carried out his slashing, futile raid in angry retaliation for American support being lent his foe, General Venustiano Carranza.

Louis and Arthur Ravel, feed store operators I knew in Albuquerque 20 years ago, were survivors of that reign of terror in Columbus. Louis escaped by hiding under a pile of hides in his mercantile store. Arthur, his young brother, was caught by Villa's men but escaped when Lieutenant James Castleman shot down his captors in the street.

Another Albuquerque resident of those days, the notorious Elfego Baca, had once been a close friend of Villa, but later incurred the bandit's undying enmity and liked to tell of how he had purloined a prized custom-made rifle belonging to "General" Villa.

Having known these men, I always had a special interest in the Pancho Villa story. That interest was further whetted during a fishing expedition into Chihuahua in the spring of 1951.

With a jeep load of camping gear, my wife and a friend and I stopped overnight in Chihuahua City enroute to Boquilla Lake, famed bass-fishing waters in the interior of Chihuahua. We needed ice for our perishables and learned that in Mexico you go to a brewery to buy ice.

While making the purchase, we struck up conversation with an official of the firm who was just leaving his office for the night. Noting our fishing equipment, he acknowledged that he too was a fisherman, and proceeded to volunteer useful information about unmarked desert roads and boating facilities.

Before long, Sr. Ruiz de la Pena had invited us to join him and his wife at a table in the nearby outdoor beer garden. Hospitality of the Mexican couple was warm and genuine, ending up with an invitation to lay over a day or so to let them show us the town.

They were persuasive, so the fishing trip was postponed. Early the next morning we set out on a tour of the historic Mexican city and surrounding territory. At one point, Ruiz asked if we would like to visit Mrs. Pancho Villa. Since he spoke no English and my Spanish was far from perfect, I thought perhaps I had misunderstood.

But it was no mistake. In a few minutes we were knocking at the door of the fortress-like home built in Chihuahua by Villa in his more prosperous days. The two-story house was joined on either side by a high, bullet-pitted wall which formed a hollow square about a half a city block in extent.

An elderly, sweet-faced lady opened the door, embraced our hosts who were, in fact, close family friends of the Villa widow, and made her home ours in the best Spanish tradition.

This was Luz Corral, Villa's first wife and, she avowed, his only legal wife, many other consorts notwithstanding. She spoke no English but there was no mistaking the universal language of pride as she launched into her oft-told account of the turbulent, unlettered man she had married in 1909 and served and loved until his violent death in 1923.

For several hours we roamed the old house with her, visiting also the large courtyard and the barracks that were within the enclosure. We handled the bandit's weapons and fingered all clothing hanging in his bedroom. We saw extravagant, faded wall decorations Villa had installed by foreign artisans in an effort to buy refinement. We inspected the bullet-ridden Dodge touring car in which Villa was finally ambushed by men who had once been his friends.

Luz Corral had a cause. Before she died, she said,

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time of Kino's visit for it is described as "en donde canto la poloma—the place where the dove sang."

Kino resumed travel the same day some 15 miles to the north to the Indian village of Cosari by the San Miguel River. On a commanding spot overlooking the river, Kino chose the site for Nuestra Senora de los Dolores—Our Lady of Sorrows—the mother mission of Pimeria Alta which was to be his headquarters for the next 25 years.

March 13, 1687 was the date of this momentous decision. By April the construction of a new church was in progress; in 1690 the partially completed edifice was in use; and on April 26, 1693, the new church was dedicated.

(Bolton visited the Dolores Mission site in 1911 and found what he believed were portions of standing walls of the original Kino church. We found this same site in 1935 in the midst of thick tangled brush but not a remnant of the walls remained. While exploring and studying this hallowed spot we recalled Kino's mention of the bells newly arrived from Mexico and shared his feeling that "the natives enjoyed listening to their peals never before heard in these lands.")

Here was a 17th century counterpart of the modern "man on the go." After only an overnight stop at Dolores, Kino again took to his saddle travelling 75

(continued on page 14)

Best Western Books of 1961

Josephy, et al—THE AMERICAN HERITAGE BOOK OF INDIANS (American Heritage)
Brown—THE PLAINSMEN OF THE YELLOWSTONE (Lippincott)
Fletcher—FREE GRASS TO FENCES (Montana Historical Society—shows copyright date of 1960 on verso of title page but actually released on Feb. 15, 1961).
Patterson—THE BUFFALO HEAD (Sloane)
Hollon—THE SOUTHWEST, OLD AND NEW (Knopf)
Wellman—A DYNASTY OF WESTERN OUTLAWS (Doubleday)
Adams—THE OLD TIME COWHAND (Macmillan)
Eggenhofer—WAGONS, MULES AND MEN (Hastings)
Brooks—JOHN DOYLE LEE, PIONEER, BUILDER, SCAPEGOAT (Clark)
McDermott—SETH EASTMAN, PICTORIAL HISTORIAN OF THE INDIAN (Univ. of Okla. Press)
Jennewein & Boorman (edited by)—DAKOTA PANORAMA (Dakota Territory Centennial Commission)
Edwards—LOST OASES ALONG THE CARRIZO (Westernlore)

IN THE RUNNING TO THE END

Sandoz—LOVE SONG TO THE PLAINS (Harper)
Duke & Frantz—SIX THOUSAND MILES OF FENCE (University of Texas Press)
Myers—I, JACK SWILLING (Hastings)
Loveland—CALIFORNIA TRAIL HERD (Talisman Press)
Easton & Brown—LORD OF BEASTS (University of Arizona Press)
Chapel—GUNS OF THE OLD WEST (Coward-McCann)

BEST REPRINT OF 1961

Clay—MY LIFE ON THE RANGE—with a new introduction by Edward Everett Dale (Antiquarian Press)

BEST WESTERN NOVEL OF 1961

Griffith—THE BIG SCALP HUNTER (The William-Frederick Press)

(continued from page 12)

miles before returning to his base. During this trip he visited a number of Indian villages and determined the locations of the future missions at San Ignacio, Imuris and Remedios all of which lie generally south of Nogales. Bolton lists fourteen expeditions by Father Kino into what is today Arizona; still other unrecorded journeys were made among the widely separated missions. Six of these trips touched the Arizona missions of Tumacacori, Guevavi, and San Xavier del Bac, three of the 24 missions in the Kino chain. In the course of one of these trips in 1694 Kino discovered the Casa Grande ruins, remnants of an ancient Indian village which had long been abandoned even at that time.

Several criteria are used by students of Kino to designate the dates particular missions were founded. Some accept the dates Kino selected the sites as locations for missions; others identify founding dates as the times continuing programs of religious services and officiations for baptisms, marriages, and burials began; and then there are those who accept the dates new church edifices were first used regularly, whether entirely completed and dedicated or not. While these are matters of detail rather than prime importance, a detailed clarification of these points is highly desirable. This project gives promise of satisfying rewards to the student who accepts the task.

Based on one of the several criteria of determining founding dates, Dolores and San Ignacio were founded in 1687; Magdalena, Oquitoa and Tubutama in 1690; Cocospera and Tumacacori in 1691; San Xavier del Bac in 1692; Caborca in 1693; Pitiquito in 1695; and Atil in 1698.

To be continued next issue

CORRAL DUST

BRAND BOOK OF THE POTOMAC CORRAL of Westerners

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All contributions to CORRAL DUST should be sent to Hal Taylor, 4106 25th Place, North, Arlington 7, Virginia.

Riding the Range

You'll be interested in a future issue of *Corral Dust,* for plans include the additional articles by Bob Rose on Padre Kino and a special directory edition . . . with a run-down of the Corral's doings since its beginning, an index of articles published, a listing of all members, including corresponding members, and a brief report of papers presented at meetings. We believe it will be an issue everyone will want to keep.

* * * * * * *

And speaking of issues, Philip Rasch, says this about his Lincoln County vignette on page 13: "It seems almost incredible to me that a man could be powerful enough to have the governor of a territory removed on his recommendation, force the resignation of the U.S. attorney, and in general shake up a whole area and still remain almost unknown."

Rasch also calls his article ". . . probably the last paper I shall submit for some time." We certainly hope not, for Phil's Lincoln County items have been most interesting and informative.

* * * * * * *

When D. Harper Simms, former Registrar of Marks and Brands said he wanted to hang up his guns as editor of *Corral Dust,* we told him he could hang up his guns but not his pen. So, Harper, who loves New Mexico with a passion, has brought us all a tale of personal experience—see page 12—one he's told several of us that he's always intended to write. Frankly, we have a hunch we'll be reading more from Harper's pen in issues to come.

* * * * * * *

Our excerpts from the talk of Jody Priest of the Union Pacific brought a letter from Roy E. Dunne, Sheriff of the Chicago Corral. Roy says any of us who might be coming their way are most welcome at their monthly get-togethers on the last Monday of any month, "and we REQUIRE five-minutes notice."

The same goes for any Westerner who may be in Washington on meeting nights—usually the third Thursday of a month.

CORRAL DUST

POTOMAC CORRAL OF THE WESTERNERS

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With Padre Kino on the Trail—II

By

Robert H. Rose

Father Kino's endurance in the saddle is legend today where riding the range is commonplace. Cowboys of northern Sonora and southern Arizona care little about precise dates or from whence came the pioneer padre of Pimeria Aita. However, all know the padre as an iron man who rode "hell for leather" and spent much time on horseback in his farflung domain.

Such praise for this staunch servant of God is deserved, for Kino often rode 30 miles a day even in the fearful Camino del Diablo country. Motorists travelling in the area today are warned to take along reserve water, oil, gas, and food.

Typical of one of Kino's exploits astride his wiry mustang was a ride of 62 miles from Tumacacori southward to Imuris between dawn and midnight. He continued 8 miles the next day and arrived at San Ignacio in time for morning mass. The purpose of the trip was to intercede in behalf of a poor Indian who had been doomed to die by the civil authorities for a crime the gentle padre was sure he did not commit.

Little wonder, then, that military authorities maintained that Kino's presence on the Pimeria frontier was worth a whole garrison of soldiers. But what of the padre's successes in converting the natives to Christianity despite primitive ways, language barriers, and other obstacles?

Kino applied an uncanny grasp of practical human psychology and basic principles of person-to-person communication which are as modern as tomorrow. Once when confronted with the task of learning the native language terms for the Resurrection, he gathered the Indians about him. He listened for the first words they excitedly uttered as some flies he had stunned temporarily, suddenly bestirred themselves and took to flight. This gave Kino the words he was seeking.

Teaching the symbolism of images, crucifixes, paintings, and related ritualistic procedures was difficult at best. For example, one small group of Indians were told that the figure on the Cross represented a man named Christ whom certain cruel people had put to death in this manner. Upon hearing this, the Indians insisted that the persons guilty of doing such a thing should be sought out immediately and severely punished. When Kino told them further that those who loved, believed in, and obeyed Christ would eventually share eternal joy and happiness with Him in a place called Heaven, the Indians were impatient to go to that wonderful place at once! Thus did Kino master native dialects, telling his Indian charges of the one God; the gift of His Son and the significance of His death on the Cross and the Resurrection; the rewards that come from loving, believing, and obeying Him; and the punishment in a Hell of eternal fire for those who broke His commandments or otherwise offended Him.

What a revelation it would be if we could see all of the first church edifices built on the sites Kino initially chose. This cannot be, however, because every single mission of Fr. Kino's time is in virtually complete ruin. In some cases the actual locations are not known with certainty. The large structures surviving today in a condition approaching their former glory are successors once, twice, or even thrice removed from the ancestral Kino missions which stood near the present sites.

The momentuous change to Franciscan Order administration of the Kino missions took place in 1767. The present missions were built well into the Franciscan era with construction dates not earlier than 1775 and not later than 1835.

Father Francisco Garces became the unique figure with the advent of Franciscan control. Venturing out from San Xavier del Bac, his station assignment, he travelled the old trails Kino frequented from his base at Dolores, and pushed into lands northward and to the west. Fr. Garces joined the de Anza expeditions into California and blazed a new route from Sonora. These expeditions, contemporary with the signing of our Declaration of Independence, led to the founding of San Francisco.

The expeditions originated at the Presidio of Tubac,

three miles north of Tumacacori Mission, and they were supplied from the ranches started originally by Father Kino. The Kino Missions of today are, therefore, significant monuments and memorials both to the Black Robed Jesuits of the Kino era and the subsequent period to 1767 and to the Franciscan Grey Robes who succeeded them.

A report of an early Mexican, scientific commission to Puerto Libertad on the Mar de California coast discloses that the large church edifice standing at Caborca was built during the period of 1803 to 1810. The report further reveals that the river, now devastating the whole rear portion of this magnificant structure, was diverted by a flood from its former channel some distance away. Apparently there was actual damage to the mission at the time of the diversion of the river, which took place in January 1828, for the authors of the report express concern over the possibility of damage to the church and town in the event of a similar flood at some future time.

The Commission fervently hoped something might be done, saying that ". . . it would be desirable as a work of public welfare if the Minister of Promotion, Colonization, and Industry would take it under his exalted [sic] consideration to divert the river back to its original course."

It seems that such a project was never undertaken. Despite feeble attempts to protect the church with puny basket dams along the bank, subsequent floods have wrought extensive damage. The structure is doomed to complete destruction soon unless some effective steps are taken to check further inroads by the stream.

Mortal wounds inflicted on this noble edifice symbolize its eventful history almost from the year the mission was originally founded on a nearby site in 1693. Fr. Francisco Xavier Seata, the first of the missionaries in charge, suffered martyrdom here at the hands of rebellious Indians of western Pimeria Alta early in the morning of April 2, 1695. Then later, when a rebel Pima band went on the rampage, Fr. Thomas Tello, minister of the mission, was felled on November 20, 1751.

Caborca was again the scene of violence 106 years later. In 1857, a band of American filibusterers, headed by a man named Henry Crabb, drove the townspeople into the present church. A sudden change in the tide of battle smoked Crabb and his men out of their own adobe house-fort across from the church, and they had to surrender to the Mexicans. From a Mexican source

Caborca exhibits an architectural kinship to San Xavier del Bac. (National Park Service photo.)

Flood damage on Caborca since river diversion during flood of 1828. (National Park Service photo.)

we obtain a vivid description of the outcome:

> "The Sonorans, in gallant proof of their love of their native land and of bravery, attacked Crabb in the little town of Caborca, surrounded him, defeated him, and knocked him to smithereens. Of the hundred and sixteen men who composed the filibustering company, one hundred and fifteen died at the hands of the defenders. The remaining one, after having him in their power, granted his life so that he could return to the United States to tell of the disaster."

Caborca was among the missions of Mexico closed by order of the Mexican Government in December 1934 after the election to President of General Lazaro Cardenas, choice of the Party of the Mexican Revolution. The Mexican Agrarian Law had been on the books a long time and this law was the principal objective spelled out in the Mexican Constitution.

When our expedition visited Caborca in 1935, approximately 50 children attended school in a walled-up section of what remained of the nave. Posters featuring the Hammer and Sickle and pictures of the leaders of World Communism were in evidence. These, and subject material in the textbooks, were indicative of the doctrines being taught. One bystander confided in a whisper to a member of the expedition that: "They teach the children 'no hay dios.'" (There is no God.)

The mission seemed audibly pained by these indignities which were being thrust upon it. The school children were assembled and recessed by thudding sounds from the cracked old mission bell as the clapper, with a long rope tied to its lower end, banged against the bell from a series of quick jerks on the rope. Fortunately it appears that the Party of the Mexican Revolution did not intend to wipe out the priests or the Church permanently, for in succeeding decades the churches have been reopened and purged of these extremist doctrines.

Journeying to Cocospera, 40 miles northeastward from San Ignacio, we forded the stream flowing down the valley 56 times by actual count. Cocospera Mission is one of the most beautiful in all of Pimeria Alta. Kino chose the site in 1691, the year of the mission's founding, according to Eckhart.

On February 26, 1696, the newly erected edifice was sacked and burned by rebellious Indians. Erection of a second church must have begun shortly thereafter, for Kino refers to a solemn dedication of "two new and capacious churches" held in 1704. Cocospera, like Caborca, suffered repeated violence—the victim of an Apache Indian raid in 1746 and again in 1748.

A study of the present ruined structure discloses that it has been reconstructed outside and inside after the damage in the Apache attack of 1748. Lentils in the present structure show fire scars indicating that they were taken from the previous structure and reused. I found evidence in the records of Cocospera baptisms, marriages, and burials that padres officiated there as late as 1836. A number of entries have dates in March of that year.

Sunlight streamed through ragged gaps in the collapsed roof and illuminated the remaining portions of the beautifully plastered and highly decorated walls. We could not help but sense something of the heyday beauty and glory of this majestic mission structure.

Tubutama, like the other relatively intact missions of Pimeria Alta, is the Franciscan-built successor once or more times removed from the edifice of Kino's time. It has had as eventful history comparable to that of Caborca and Cocospera. In 1781 the distinguished Franciscan grey-robed padre, Garces, was among the four padres slain by the Yuma Indians and whose bodies were brought to Tubutama for burial. This led to the belief, persisting until recent years, that Fr. Garces' remains were still there. Recent research, however, proves conclusively that the remains of the four padres were exhumed from their temporary resting place in Tubutama Mission in 1794 and taken south to Queretaro and there reinterred on July 19 of that year.

Carl Russel and I visited Tubutama in December 1934, when measures relating to the enforcement of the Mexican Agrarian Law were being put into effect. We arrived when paintings, images, and other church equipment and furnishings were laying on the ground in front of the mission, waiting to be loaded into nearby trucks for delivery to a place of safekeeping elsewhere in the town. These steps were being taken to prevent looting and burning by the more extremist elements among the reformists. We stood for awhile transfixed with the scene before us for we were here in the presence of history in the making—the kind of history in which the missions of Pima Land have played a part almost from the moment they were founded.

Recent photographs of the exterior and interior of Tubutama disclose that the mission has been extensively rehabilitated and refurnished. Many of the missions, including Tubutama, are again serving their proper purpose as places of religious services and observances.

In the article, "Saga of Father Kino," appearing in the March 1961 issue of *Arizona Highways*, Fr. McDermott presents a moving account of an invitation accepted by him to conduct mass in the mission when he visited there. Here we indeed have a symbol proving that the influence of the Padre on Horseback still lives in the minds and hearts of the native inhabitants to whom Kino was the first to minister nearly two and three quarters of a century ago.

Incidents giving an insight into the difficulties encountered in the administration and operation of the missions are of special interest. In one such incident, sometime after 1736, Fr. Jacob Sedelmair had been called on the carpet by the Padre Inspector General from headquarters to answer for conditions at Tubutama which the Padre Inspector disliked. Sedelmair prepared a lengthy defense of his administration, in which he said:

> "I entered as missionary in Tubutama in 1736; and in the twelve towns which were entrusted to my administration I did not find a single decent church or cemetery . . . . .
>
> "I went visiting among the towns for their administration and for the teaching of the catechism which they need so much. These churches, cemeteries and house I built, constantly changing crews for the work. There were good for nothings who came down to work gladly, who ordinarily seemed so hungry as to appear as skeletons, and at the end of five or six weeks some of them returned to their lands fat and others came. In this construction work their manner of work was: to gather between eight and nine o'clock and to quit about four; those who dig the ground do it seated; they carry two baskets of mud in their hands; they sit down to rest; and the same with the others; but something was accomplished by virtue of there being many of them . . . . "

San Xavier del Bac, one of America's most beautiful historic missions. (National Park Service photo.)

The "Treaty Period - - First of Indian Affairs

Several periods or stages mark the activities of the United States government and its relations with the American Indians.

The first period began in the early 1800's and may be called the "Treaty Period." Then, representatives of the United States carried on negotiations with the principal chiefs of a particular tribe or band of Indians. Purpose of the negotiations were usually to establish or continue peace and amity.

Most of the treaties restricted the Indians from continuing to use the vast area over which they had roamed and limited them to a much lesser area referred to as the "diminished Indian reservation."

Areas released to the government by the treaty provision were commonly called "the ceded Indian reservation." Congress then made those areas available to prospective settlers under U.S. land laws.

The treaties also provided a price to be paid to the Indians for release of land, and in a number of cases the government did not make a direct payment of an agreed price to the Indians. Still, in later months, certain sums of money, equipment, and other needed items were paid after ratification by the U.S. Senate. Sometimes, tribes or bands received sums of money over a period of 10 or 20 years.

Sometimes the treaties provided that the ceded lands would be surveyed and opened to homestead entry. In that case, homesteaders were to pay a sum, usually about $1.25 an acre, which would in turn go to the tribe—after deductions for cost of surveys and other small expenses in connection with the program.

Usually the treaties contained provisions that the ceded lands would be disposed of within a specified time. Any lands not taken or used by that time would be disposed of by auction bids or other means.

Quite often such provisions of the cession were not carried out, and after many years only part of the lands had been entered by homesteaders. Consequently, the Indians had never received pay for the land they had ceded.

Disputes arose about the right to the use of these areas, and in 1920 the matter reached the Supreme Court in a case called the Ash Sheep Company versus the United States (252 U.S. 159). The question involved land ceded by the Crow Indians but had not been entered by settlers and for which the Indians, therefore, had received no payment. The case held that such lands were not "public lands," but are Indian lands and within the meaning of Revised Statutes, section 2117, imposed a penalty for driving stock to range and feed on any land belonging to any Indian or Indian tribe without the tribe's consent.

Editor's note: The notes above were taken from a talk before the Potomac Corral April 26 by Samuel J. Flickinger, Bureau of Indian Affairs. His talk, "American Indians—Then and Now," reflects more than 40 years of Indian affairs work. We hope to bring more excerpts from his talk in issues to come.

Here is a complaint having much in common with the exasperation of modern bosses who become fed up with chronic absenteeism and abuses of coffee breaks and other privileges. Just cause for complaint doubtless existed. But we suspect that had Fr. Kino still been around, the irritated Sedelmair would have been reminded that nothing is impossible and that he could better solve his problems by not letting them "get under his skin."

During late 1934 and the few years thereafter, travellers in Sonora were keenly aware of the pulse of history, particularly in October 1935 when our group entered Mexico to begin our survey. When we contacted Sonora authorities in Hermosillo, they told us to delay our departure into the remote areas until the nature and scope of the disturbances could be appraised. At our hotel in Hermosillo, we enjoyed the same military protection given the Governor of Sonora who was a guest there. Sentries clomped to and fro just outside our bedrooms all through the night.

At another time, when we camped in a wooded valley near Dolores, a band evidently composed of some of the disaffected elements galloped by on horseback late in the night, stopping long enough to ascertain our identity. They took their leave with a friendly "Adios Amigos," but a few deaths by shooting of local town officials were reported here and there. A like fate escaped other officials who were fortunate enough to sense danger and make their departure.

Near the Christmas season in 1934 I visited the venerable old mission at Arispe located just east of Kino's parish of Pimeria Alta. The church was closed, but equipment and interior furnishings were intact. Looting and burning of missions paraphernalia were not feared so much in that locality. Local authorities said that some consideration was being given to the designation of Arispe as a national monument or landmark should the missions never be reopened. The wonderful paintings, sculptures, images, and other objects glowing under indirect light from the Sun streaming through the windows, presented a scene not soon to be forgotten.

(To be continued next issue)

Doubt Raised About Grave Of Billy the Kid

The *Lincoln County News*, weekly newspaper of Carrizozo, N. M., reported this spring that the controversy over Billy the Kid's grave has been raised again.

A Las Vegas (N.M.) publisher and a Denver author have entered a claim that he is not buried in the Ft. Sumner cemetery where his grave is marked.

L. R. Finch, publisher of the Las Vegas *Daily Optic*, and Milton W. Callon of Denver both challenged De-Baca County residents to prove that the Kid, William Bonney, actually is buried in Ft. Sumner.

The basis of their dispute was an article in an old *Optic* claiming a "fearless skelologist" dug up the Kid shortly after he was buried in 1881, removed the body to Las Vegas, and preserved the skull.

Early in April of this year, a court ruling knocked down a claim by Lincoln County that the Kid's grave had been neglected and commercialized and should be moved to Lincoln County.

District Judge E. T. Hensley Jr., ruled in Ft. Sumner that to move the grave might disturb the

Corral Dust (Publication of the Potomac Corral of the Westerners), Vol. XII, No. 4, August 1962.

With Padre Kino on the Trail — III

By

Robert H. Rose

Our visit to San Xavier del Bac near Tucson was particularly rewarding because this mission, still in use, has long served the Indian population in the locality. While Father Kino made his original exploratory inspection of Bac in August 1692, his memoirs clearly indicate that it was later—April 28, 1700—that workmen began laying the foundations of the first church. The site selected was about a mile north of the present mission. Eckhart places the period of 1783 to 1797 as the time the present structure was built.

San Xavier del Bac stands as a living symbol of the realities that have faced the missionaries of Pimeria Alta for the past 275 years. In a speech given last October before the American Forestry Association in Santa Fe, Secretary of Interior Udall had that same symbol in mind when referring to the late Fr. Berard, who had labored for nearly half a century among the Navajos and for whom the St. Michaels Mission was chosen as his final resting place.

Examples such as those of the priests of San Xavier del Bac and Fr. Berard remind us that modern Kinos still serve that region. Counterparts today coax jostling jeeps and bone-rattling trucks over primitive roads in the same type of country. And for many of them, even the horse has not yet been abandoned entirely as a mode of transportation.

As the brilliance of the Kino missions increases with further research, Tumacacori Mission looms as one of the brightest spots in the galaxy. Fr. Kino established a mission there in 1691 after native emissaries bearing crosses met him during one of his many travels through his parish. They begged him to come their way and Kino did.

When he arrived at the village a short distance from the present mission, Kino officiated at Mass in a simple structure provided by the Indians. He reported that by 1698 Tumacacori had an earth-roofed house of adobe, fields of wheat, and herds of cattle, sheep, and goats. Tumacacori continued to prosper, for its ranches supplied the famed De Anza Expedition.

After the Pima Indians rebelled in 1751, the Indians moved their village to the site of the present mission and changed its name from San Cayetano to San Jose de Tumacacori. At that time a new mission was built, and in 1752 the Presidio at Tubac was established. Later, around 1800, construction began on the present edifice and we know it to have been in use by 1822.

After Mexico's independence from Spain in 1821, missions affairs in Pimeria Alta deteriorated. Tumacacori was no exception. Among obstacles faced were the reduced or withdrawn financial support and continued harrassment by Indians, particularly the Apaches.

No one knows the departure date of the last resident priest, but the area was under at least nominal jurisdiction of a priest as late as 1841. The Indians of the nearby villages left in 1848, and the more devout among them carried the statues to San Xavier del Bac where they are still in use.

The elements and depredations of treasure seekers have taken their toll of Tumacacori. Only the more durable walls and towers were standing when the mission and nearby area were made a national monument in 1908. Before 1930 the late Superintendent Pinkley accomplished some high quality repair, rehabilitation, and limited restoration to check the rapid deterioration that had been in progress for almost a century.

Kino maintained the dizzy pace that characterized his labors of 25 years in the Pima country until the final moments of his life. Early on March 15, 1711, he saddled up at Dolores, and hit the familiar trail to Magdalena. He arrived without incident but became ill while conducting a dedication mass of a finely built chapel, just finished. With him was Fr. Augustin de Campos, missionary for Magdalena and his co-worker in Pimeria Alta for the past 18 years. Before midnight, Kino died.

In 1936, I was searching through faded pages of Magdalena Mission's Libro de Entierros for the period of 1702-1718, now among collections in the Bancroft Library. My attention was suddenly captured by an entry in Spanish. Perhaps the best translation available appeared in the March 1961 article of *Arizona Highways* by Donald Page:

> "Shortly before midnight on the fifteenth of March, after receiving the Holy Sacraments, Father Eusebio Francisco Quino died with great peace and tranquility at the age of seventy, in this house and village of Saint Mary Magdalen. He was for almost twenty-four years the missionary at Our Lady of Sorrows, that he founded. He labored tirelessly on constant journeys and the Christianization of all this Pimeria; discovered the Casa Grande, the Gila and Colorado rivers, the Maricopa and Yuma Indian tribes, and the Quiquimas of the Island. Resting in the Lord, he is buried in this chapel of Saint Francis Xavier, on the gospel side where the second and third chairs are located. He was German by nationality, from the Province of Bavaria, and before entering the Pimeria he was a missionary and cosmographer in California in the time of Admiral Don Ysidro de Otondo."
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> /s/ Agustin de Campos, Jhs.

Page's annotations about the notice clarify a number of otherwise obscure facts. He observes that Fr. Kino was 66 years old rather than 70 at the time of death. He points out that ruins of the small chapel are hidden away in the center of a block in the oldest section of Magdalena; that it adjoined Fr. Campos' dwelling; and that it appears to have been an extension of the dwelling.

Kino was born in the Italian village of Segno in northern Italy's Tyrolese Alps and not in Bavaria as the burial notice implies. Such a deviation by Fr. Campos is understandable since 33 years had elapsed since Kino completed his training in Bavaria.

At one time, meager information led to the belief that Kino's burial place was at the church at San Ignacio, a short distance northeast of Magdalena. New facts later proved that his final rest was Magdalena. Until the more recent discoveries by Page, the precise location of Kino's remains was believed to be in another chapel structure thought to have stood on an area occupied by the southwest corner of the present Casa Municipal in Magdalena.

In any event, Page's version seems documented be-

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Civil War, occupation, and politics—all of these things influenced position and status. Civilization brought change, and it must be remembered that the thoughts of the citizen of 1881 on these matters are more important to understanding than today's convictions on the same questions.

A few works were able to come close to the truth, but these accounts still were partisan to some degree. Thus today the truth cannot be "pro" this or "anti" that. The truth comes out without regard for such appellations, and for this reason it is possible to draw freely from all points of view in an effort to come closer to the truth, illusive as it is, even though now it will never be possible to write a completely authentic work.

Ramon F. Adams, outstanding historian and bibliophile, has divided Western writers into four distinct categories. We can look at Tombstone and the Earps through these categories, applying each to the situation. Of the first category, Adams writes:

> "The earliest writers were those of the penny dreadfuls and dime novels. They were hired by the publishers to turn out sensational stories in modern production-line style. By no stretch of the imagination could they be classed as lovers of the truth." [2]

To place this category in relation to the Earp-Clanton Feud, we can only say that much written about the Tombstone war is reminiscent of the dime novel days. Strangely, the story of the Earp-Clanton Feud, unlike most western controversies, remained practically unknown until the late 1920's when the accounts of Billy Breakenridge, Walter Noble Burns, and William MacLeod Raine appeared, except for a short period in 1896.[3] Wyatt Earp had no Ned Buntline or Colonel Prentiss Ingraham to cast him in the hero mold, prerequisite to dime novel fame. There was some mention of the Tombstone troubles in the contemporary magazines, but they

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yond reasonable doubt. According to Page, two rooms of the original Campos dwelling comprise a portion of a private home that is still occupied. No excavations have yet been attempted on the chapel side identified by Page. If, and when, such a project is undertaken, let us hope the responsibility will be lodged in the most competent, appreciative, and soulful hands that can be obtained.

Page gives convincing evidence that on the night of March 15, 1711, the life-sized effigy of San Francisco Xavier, Fr. Kino's patron saint, lay on or behind the chapel altar and that a spot at its feet was selected as Kino's final resting place. In October, 1776, Seri and Pima Indians destroyed the effigy in a raid. Destruction was complete except for the head and feet, which were later recovered and embodied in the reconstruction of the image.

During our October 1935 sojourn in Hermisillo, reports were current that one of the leaders of the rebellious reactionaries delivered the reconstructed image to the city where it was broken up and burned under the boiler of a nearby brewery. Page's version of the story is generally similar.

Fr. Luis Verlarde succeeded Kino in assuming responsibility for the Missions of Pimera Alta. Lockwood's work, "With Padre Kino on the Trail," reveals Verlarde's intimate description of the circumstances of Kino's death: "He died as he had lived, in the greatest humility and poverty, not even undressing during his last illness and having for his bed—as he had always had—two sheep skins for a mattress, and two small blankets of the sort that Indians use for cover, and for his pillow a pack saddle. Father Augustin's urgings could [not] persuade him to any other thing."

Thus passed from the scene this pioneer missionary, teacher, statesman, peacemaker, navigator, rancher, and explorer. The stature of his accomplishments increases as the years go by. He went relentlessly about his principal business of saving souls and pushing Christendom's frontiers outward into the unknown regions beyond. But in so doing, he was in every sense a pioneer of a type of civilization in the great Southwest which has become an imperishable segment of America's historical and cultural heritage. The telling of the story of Tumacacori Mission and the significant aspects of the Kino saga, is the purpose of the exhibits and related interpretive media available for visitor appreciation and enjoyment at the Tumacacori National Monument.

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III - See Inside

Corral Dust

POTOMAC CORRAL OF THE WESTERNERS

VOL. VII, AUGUST 19

A Look at the Earp-Clanton Feud

By

Gary L. Roberts

Looking back from the present day to 1881 and the Earp-Clanton troubles, it is difficult to understand the events which occurred in Tombstone. The years have not made the task easier. The truth about the Earp-Clanton Feud is illusive, so perhaps it is possible to gain some insight into the problems by examining the written accounts and their sources which have been a part of the controversy. By so studying the Tombstone troubles, it may be that a truer picture of the frontier story, as a whole, will be forthcoming.

Once the story of the Earp-Clanton war could have been told briefly, in a fair and unprejudiced fashion. Unfortunately no non-partisan writer was on hand, and even if one had been present, he would, in his search for truth, have soon become entangled in the web of politics and strife which had a strangle hold on Tombstone and Cochise County. Even if such an authentic account had been written, there is little possibility that it would have gained acceptance then or now.

Unfortunately for us the newspapers of the day were caught up in partisanship. The *Nugget* and the *Epitaph*, Tombstone's newspapers, were embroiled in a political and journalistic feud which had begun even before the Earp-Clanton difficulties. Before the end of the tragic sequence of threats, fights, and murders the larger newspapers in Tucson, Denver, San Francisco, and even New York, had become a part of the web of conflicting reports and contradictory accounts. Few citizens in Cochise County were not a part of the political controversy in Tombstone, and, as a result, few people did not sanction one of the factions in the Earp-Clanton Feud. And those who did not openly take sides were certainly impressed by their friends and held opinions of their own.

These facts lie at the root of the problem of finding the truth about the Tombstone feud. Over the years the factionalism of the early newspapers and the partisanship of the early citizens have caused the events of 1880-82 to be magnified out of all perspective. True, the hatreds have, for the most part, died. Possibly because the hatreds did die, we have today the disputatious accounts of early Tombstone. The earliest unbiased writers probably knew nothing of the amount of controversy which had abounded in the Tombstone of the 1880's. These writers viewed the situation in Tombstone only as a fight between law and outlaw, or as a struggle for supremacy between two bands of desperadoes.

These early writers used as information sources, people who held different opinions of the situation in 1881, because of political alignment or family ties. Slowly the controversy was reborn because of these varying opinions, and, as time passed, these early writers became the targets of later accounts. Slowly there grew up new factions among the ranks of western writers. As time passed other writers took advantage of the situation as a quick way to sell copy.

Then arose the alternating trends of "hero-worship" and "blackballing." Facts were embellished to make them more salable, and when enough facts were not available, "facts" were invented. Slowly all truth died away, and the feud became legend.

There are many reasons for this failure, some of which have been already mentioned. There are other reasons which deserve mention. The records, for example, are incomplete and often conflicting and misleading. There is also the problem of the partisanship of the people who drew up the records. A number of records have been lost to fire, theft, and time, i.e., the loss of the immensely valuable Wells Fargo records in the San Francisco fire and earthquake of 1906. And of course there were many small incidents and private meetings, never recorded.

Another vastly important problem is the lack of understanding about frontier Arizona itself. In dealing with such a controversy, it is imperative that one understand the customs, morals, laws, and motives of the day. Territorial law, for instance, varies a great deal from State law, and the legal system of Arizona Territory was unique within itself. There is an inept knowledge about the duties, responsibilities, and organization of the various law enforcement agencies.

One of the prime examples of the lack of understanding of the times, relates to social status. Many writers have branded the Earps as criminals, primarily on the basis that the Earps were professional gamblers. The truth is that on the frontier gambling was considered to be a respectable occupation, and the gambling fraternity supported a large number of the towns.[1] Section, the

(Continued, top, page 18)

[1] See *Helldorado* by William M. Breakenridge and *Pioneer Days In Arizona* by Dr. Frank C. Lockwood for their comments on the frontier gambler.

CORRAL DUST

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All contributions to CORRAL DUST should be sent to Hal Taylor, 4106 25th Place, North, Arlington 7, Virginia.

Riding the Range

Once in awhile it does the soul good to take a fresh look at oneself. That's what we've done with this issue of CORRAL DUST. We hope you like our new look. Or, as Bill Nye, onetime editor of the Laramie *Boomerang*, once wrote:

"And now, kind friends, what I have wrote
I hope you will pass o'er,
And not criticise as some has done,
Hitherto, herebefore."

Bein's we're on the subject of journalism, we must say that the practice of using tips on writing as filler material—the way some Westerner brand books do—struck us as a bit odd once. In fact, we really haven't gotten over it yet.

That put us to diggin' through some of Bill Nye's material—he was quite a prolific writer, you know. (If you're unable to recall him right off, here's a tip: he's the guy who kept his editorial offices in the loft of a livery stable out Laramie way. At the ladder he hung a sign which said, "Twist the old gray mare's tale and take the elevator.")

Anyhow, once Bill wrote: "We meet almost everywhere newspaper men who are totally unfitted for the high office of public educators through the all-powerful press. The woods is full of them. We know that not one out of a thousand of those who are to-day classed as journalists is fit for that position.

"I know that to be the case, because people tell me so."

As you look through Gary Roberts' tale this issue, we believe you will agree that his article has a real message, much more meaningful than any short filler advising us what we shouldn't end sentences with. Yet Bill Nye—he really was a fair historian too, you know—will roll over in his grave if we intimate that he ever tried to make a name by stretching a point or two.

Fact is, that's the furtherest from our thoughts. Bill wrote a piece in 1890 that Gary could have used in his footnotes to help prove a point or two about historians, even though Bill was writing about journalists at the time.

Budding young journalists, Bill wrote, ought to devote the first 2 years to meditation and prayer. Then the next 5 years should be spent in becoming familiar with the ". . . surprising and mirth-provoking orthography of the English language."

To make a long story short, Bill concluded: "At the age of 95 the student will have lost that wild, reckless and impulsive style so common among younger and less experienced journalists. . . . The hey day and springtime of life will, of course, be past, but the graduate will have nothing to worry him any more. . . ."

Lest we get carried away, here's news for you. The corral's winter program looks promising. Plan now to attend meetings this year and hear:

Dr. Frank Goodwyn—"My Life on the King Ranch in Texas."

Dr. Walter Rundell—"Influence of the Western Environment on Walter Prescott Webb."

Dr. John Bloom—"The Mexican War."

In addition, we'll hear Senator Burdick talk about his father's ranching experiences in North Dakota.

So, be with us if you can, pardners.

With Padre Kino on the Trail — III

By

Robert H. Rose

Our visit to San Xavier del Bac near Tucson was particularly rewarding because this mission, still in use, has long served the Indian population in the locality. While Father Kino made his original exploratory inspection of Bac in August 1692, his memoirs clearly indicate that it was later—April 28, 1700—that workmen began laying the foundations of the first church. The site selected was about a mile north of the present mission. Eckhart places the period of 1783 to 1797 as the time the present structure was built.

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During our October 1935 sojourn in Hermisillo, reports were current that one of the leaders of the rebellious reactionaries delivered the reconstructed image to the city where it was broken up and burned under the boiler of a nearby brewery. Page's version of the story is generally similar.

Fr. Luis Verlarde succeeded Kino in assuming responsibility for the Missions of Pimera Alta. Lockwood's work, "With Padre Kino on the Trail," reveals Verlarde's intimate description of the circumstances of Kino's death: "He died as he had lived, in the greatest humility and poverty, not even undressing during his last illness and having for his bed—as he had always had—two sheep skins for a mattress, and two small blankets of the sort that Indians use for cover, and for his pillow a pack saddle. Father Augustin's urgings could [not] persuade him to any other thing."

Thus passed from the scene this pioneer missionary, teacher, statesman, peacemaker, navigator, rancher, and explorer. The stature of his accomplishments increases as the years go by. He went relentlessly about his principal business of saving souls and pushing Christendom's frontiers outward into the unknown regions beyond. But in so doing, he was in every sense a pioneer of a type of civilization in the great Southwest which has become an imperishable segment of America's historical and cultural heritage. The telling of the story of Tumacacori Mission and the significant aspects of the Kino saga, is the purpose of the exhibits and related interpretive media available for visitor appreciation and enjoyment at the Tumacacori National Monument.

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were primarily of the *National Police Gazette* variety and were dime novel in flavor.

Not until 1931 and the publication of *Wyatt Earp: Frontier Marshal* by Stuart N. Lake, did Wyatt Earp assume the stature of hero. This book itself is worthy of a study. Without a doubt, it is one of the most splendidly written books in Western Americana. The book purports to be Earp's autobiography, although it is now known that Earp did not dictate his memoirs to Lake.[4] In spite of this, Lake's book has been attacked in a totally unfair way. Legends which were in circulation long before Lake's book appeared have been laid to his charge. It is indeed a shame that Mr. Lake did not label his book what it is, a fictional biography. It is also a shame that the writers so bent on discrediting Lake, have not turned their energy instead to accomplish something concrete in the Earp story.

Even after the publication of Lake's book, Earp was not widely known until the advent of television and its program about his career. Earp also became a part of the booming comic book industry, the last stand of the penny dreadful. Only in these respects can the Earp-Clanton Feud fit into Adams' first class.

Adams continues:

> "The second type of author in the western outlaw field . . . is the old-timer who attempts a book of memoirs. To begin with, he has rarely had previous writing experience. . . . Memory, even in youth is never entirely reliable, but in old age it offers pitfalls of an alarming kind. By a special variety of osmosis, the story heard around a campfire becomes an established fact of personal experience. Dates become transposed haphazardly, family connections take bizarre turns, and action which was fast enough at the time acquires extra tempo." [5]

This is a particularly rich field in Earpiana, for there have been numerous old-timers who have recalled the early days in Tombstone and have left their recollections in print. Outstanding in this category are William M. Breakenridge, John P. Clum, George Whitwell Parsons, Joe Chisholm, George Washington Oakes, John W. Ganzhorn, Daniel Fore "Jim" Chisholm, Frank M. King, William Barclay "Bat" Masterson, A. M. King, and Wyatt Earp himself.[6] Some are outstanding works of research and thought. Others are almost worthless as to historical value.

Jack Ganzhorn's book, *I've Killed Men,* presents an interesting example of this type of writing. Ganzhorn had lived in Tombstone during the boom, and, though only a small boy, had known the characters involved in events there. Moreover his father and uncle were friends of the McLaurys and Clantons and had worked with them. Quite naturally the elder Ganzhorn thought that the McLaurys and Bill Clanton were railroaded to their deaths at the O. K. Corral. Ganzhorn was influenced by the comments of Mike Joyce, one of Earp's partners in the Oriental Saloon and an arch-enemy of the Earps. Jack, like the other old-timers, heard and reheard the story of the O. K. Corral fight and other incidents as he grew up. When he finally set his life's story down on paper, he firmly believed that every word was true. Many an old-timer who was privileged to know Ganzhorn will vouch for his veracity and inherent honesty. However it must be admitted that he was influenced by the partisanship of his father and uncle and their friends, and therefore could not view the situation objectively.

Other old-timers, like John P. Clum and Billy Breakenridge, wrote to champion the cause of their particular faction. Still other old-timers were not actually on the scene, but were close associates of some principal in the action. For example, Frank M. King was a friend of John Behan.

The most recent book of memoirs, *The Earp Brothers of Tombstone* by Frank Waters, is based upon the memories of Mrs. Virgil Earp. This book has caused quite a stir in Western Americana circles, some authorities praising it and others denouncing it. The late Mrs. Earp readily admitted that she was a personal enemy of Wyatt's. Her statements reveal a deep hatred of him and jealousy, too. Waters's book is valuable, however, in that it gives us the memories of Mrs. Earp, and certain primary sources that have disappeared since Waters did his research in the 1930's. The evidence supports Allie Earp's statements, but we wish that Waters had been more objective in his presentation. In my opinion, the Waters book is too one-sided to be considered definitive, but it is nonetheless important, primarily because it contains the memoirs of Mrs. Virgil Earp.

Ramon Adams continues, concerning the old-timers' memoirs by saying:

> ". . . Old-timers' books are usually entertaining when they have not been spoiled by academic editing, but the serious student of western life and history is urged to accept them only with several grains of salt." [7]

This is the key to understanding the reminiscences of old-timers. We should not say that these accounts contain no truth. To the contrary, most all such accounts contain passages which bear the undeniable mark of

[4] See *Belle Starr* by Burton Rascoe and *The Earp Brothers Of Tombstone* by Frank Waters.

[5] Ramon F. Adams, op. cit., pages 11, 12.

"The 'Bad-Man' Referee," the New York *Herald's* depiction of Wyatt Earp, as shown in the San Francisco *Call*, after the Sharkey-Fitzsimmons fight. Alfred Henry Lewis and others wrote ficticious accounts of Wyatt Earp for the nation's leading newspapers.

Photo: Bancroft Library

[6] This is not a reference to Stuart Lake's book. Earp left several very interesting newspaper accounts. Whether these were his own or ghost written is not known. Evidently they were his own.

[7] Ibid.

truth. But one must be able to discern between reliable and unreliable portions.

Adams describes his third group of Western writers as follows:

> "The third group of writers I call 'rocking chair historians.' They do not have the energy or the acumen to dig out for themselves the records requisite for authentic narrative, or the critical powers needed to analyze the secondary sources upon which they mainly rely. Rewriting earlier spurious accounts in their own words—oftentimes not even taking the trouble to change the original phrasing—they sometimes succeed in passing along unreliable information from generation to generation.[8]

Numerous works of this type have appeared concerning the Earps and Tombstone. Most every student of Western Americana could name a dozen without much effort.

The last of Adams's four classes is described in this fashion:

> "My fourth class of writers on the western outlaw consists of those thoroughly able and scrupulous men, who, by their tireless efforts, their imagination, and their grasp of the methods of history, can in fact be called true historians. These are the men who go back to the newspaper files and court records, who check and compare, and who reconstruct personalities and events with a careful regard for manner and action and conflicting claims." [9]

A couple of years ago an article received widespread approval as an outstanding piece of research. The title ran true to form. The article itself was a comedy of errors under the guise of truth. In speaking of the O. K. Corral affair, the author placed not only the Earps and Doc Holliday in the fight with the Clantons and McLaurys, but added three of Earp's friends to the list.

In the two paragraphs following the author used imaginative data four times, emphasized that all three of the men killed were shot in the back, and crowned the episode by stating that all of the men were unarmed. The author gave credence to his story by placing his authority in the report of Dr. H. M. Matthews, Cochise County coroner.

That writer must have left his glasses at home when he read Dr. Matthews's report, and the error was not recently discovered. But Dr. Matthews's report to the Cochise County board of supervisors has been on record for a number of years at the Arizona Pioneers' Historical Society in Tucson. Here are excerpts from Dr. Matthews's testimony at the Spicer hearing as given by the Tombstone *Nugget*:

> "My name is H. M. Matthews; am a practicing physician . . . know the cause of the death of William Clanton . . . there were two wounds on the body; did not examine them thoroughly; there was one two inches from the left nipple, penetrating the lungs; the other was beneath the twelfth rib, above and beneath, six inches to the right of the navel . . . found in the body of Frank McLowry one wound, penetrating the cranium, beneath the right ear; another penetrating the abdomen one inch to the left of the navel.
>
> "I should say the wound beneath the ear caused instant death—same as if shot through the heart—the wound through the head was at the base of the brain, just beneath the ear . . . I examined the body of Tom McLowry at the same time and place: found on his body twelve buckshot wounds—on the right side of the body, near together under the arms, between the third and fifth ribs; my opinion was that they were buckshot wounds; laid the palm of my hand on them; it would cover the whole of them about four inches in space . . ."
>
> Cross Examination
>
> "The wounds of Tom McLowry were made four to six inches below the arm pit; the wounds were right below; the wounds in the arm were in the rear portion of the arm." [10]

These excerpts from Dr. Matthews' testimony are enough to show the spuriousness of the above mentioned account. Even worse, such fiction, pretending to be fact, makes the work of serious historians next to impossible and slaps the historian in the face; such tripe denies the early West its rightful place as legitimate history.

Having looked at the various types of writings which deal with the Earps and Tombstone, let us consider briefly the importance of the Earp-Clanton Feud.

The historical significance of the Earp-Clanton vendetta is not overlooked. The papers of the nation carried numerous articles on the Tombstone troubles. Congress discussed the Tombstone situation, and President Arthur threatened to declare martial law there. However, the true significance of the Earp-Clanton troubles lies in its importance as a symbol of the early West. The Earp-Clanton Feud drew into focus the political, social, sectional, family, and occupational conflicts which were the cause of violence throughout the West—in the Johnson County War, the Lincoln County War, and the Graham-Tewksbury Feud. When one understands the political implications, the social implications, and the personal implications of such a feud, then one can begin to understand more clearly the whole frontier picture.

[8] Ibid., page 12.
[9] Ibid., pages 12, 13.

Wyatt Earp as pictured by the San Francisco *Examiner* following the Sharkey-Fitzsimmons fight of 1896. After the fight, Earp was brought under fire, and his exploits on the frontier were flashed before the public.
Photo: Library of Congress

[10] Dr. H. M. Matthews, The Tombstone *Nugget*, November 1, 1881.

WESTERN BOOK ROUNDUP

by

The Old Bookaroos

Lame With a Pen

When an Old Bookaroo writes something besides a book review it is news worth top billing. When it is a top job by the number one American expert in his field it is doubly worthwhile. PAPER TALK (Amon Carter Museum of Western Art ($5 in wraps, $7.50 in cloth) is a great catalog of an exhibition of Charles M. Russell's illustrated letters assembled by Frederic G. Renner for the Museum. Renner wrote the introduction and the commentary on the letters, and he is always at his best when writing on his favorite subject. Russell claimed he was "lame with a pen," but Renner proves that Charlie's friends prized and kept his letters quite as much for the words as for the drawings and water colors that adorned them. In addition to the letters, there are numerous other Russell illustrations (several from the noted Renner collection) relating to them, plus photos of several of the friends to whom Charlie wrote. The front cover photograph by Dorothea Lange is an unusually fine study of Charlie's painting hand made while he was talking with Maynard Dixon and without his knowing it. This is a big, handsome book and the 120 pages have over 160 illustrations. The exhibition is on tour—see it if you can, but either way buy a copy of the catalogue—worth the money!

One Tough River to Ford

Harry Sinclair Drago has counted coup handsomely with his new book RED RIVER VALLEY (Clarkson N. Potter, $5.50). For generations a lot of historians and fiction writers have pecked away at the Red River story, but it took Drago to give us a turn key job on the old rebel river. He has also united the history of the upper and lower Red River, two areas long divided because of major geographical, social, and economic differences.

In the upper river basin, horseback Indians built their economy around the buffalo and later Longhorn trail herds from Texas moved over the Red into Indian Territory and northward. Then came the ranching era followed by dry farming and oil.

In the lower basin below Towson Landing—river commerce, cotton, slavery, Civil War battles, and lumbering are the distinguishing historical features. The Great Raft was the nemesis that imperiled river commerce from the 1830s to 1880. This floating but stationery raft, a serpentine monster of jammed driftwood, choked the Red and harassed river men more than any other factor.

The north fork of the Red had long been reckoned as the mainstem and served as the boundary between Indian Territory and Texas. In 1852, Captain Randolph B. Marcy and troops explored the upper basin and discovered that the Prairie Dog Town Fork to the south was in reality the main trunk. The Marcy Report plunged Texas and the Federal government into a costly and bitter dispute that lasted 43 years before it ended.

The author is at his best when he describes the Longhorn herds that forded the Red northbound to grass and markets. The river was a dreaded barrier that trail drivers wanted behind them. Water-bound herds often were backed up for 40 miles waiting for the flooding river to lower and provide a safer fording. Stampeding herds often ran together during these waits and made extra days of hard sweaty work while the different owners' cattle were being separated and tallied.

This is one of the top Western books of the year. The author and the publisher are members of the New York WESTERNERS.

Unsolved???

Was the death of Governor Meriwether Lewis at Grinder's Stand on the Natchez Trace a murder or suicide? The pros and cons of this 150-year-old controversy are set forth in SUICIDE OR MURDER (Allan Swallow, $4.95) by Vardis Fisher, Idaho's maverick man of letters. The publisher is a member of the Denver WESTERNERS.

Lewis, of the famous team of Lewis and Clark, led a small party of pathfinders up the Missouri over the Rockies and down the Columbia to the Pacific, and claimed a vast new empire for the United States. As governor of the vast Louisiana Purchase, with headquarters at the river front town of St. Louis, he had difficulty with the U. S. Military Department and some of his official vouchers were turned down. According to the grapevine, his creditors were crowding him, and at the time of his death he was making a desperate ride to Washington to seek help.

Fisher presents all the valid information he could find in two years of research. There is little positive evidence to support either the suicide or murder theories. However, the reader will be well rewarded for taking time to study the many, little known facts about the complex life of one of our American heroes.

Black Hills Bib

BLACK HILLS BOOKTRAILS (Dakota Books and Pictures, 420 West McCabe, Mitchell, South Dakota, $5) is by J. Leonard Jennewein, scholar and bookman. This is more than a bibliography—it is virtually a history of the Black Hills, since the 322 items described and annotated are arranged chronologically under appropriate headings. Jennewein borrowed one such heading, BC (Before Custer), from Leland Case for the books dealing with the history of the Hills prior to the Custer expedition of 1874. Case, former South Dakota newspaperman, organizer of many corrals of THE WESTERNERS, and now editor of *Together*, wrote the brief foreword. This book is excellent either for reading or

reference. There are some good illustrations and a complete index of authors and titles. The edition is limited to 500 copies—it will soon be a collector's "want."

Indian Fighting Army

A sharp post-bellum U. S. Cavalry officer once said, "Civilization approached the Indian with a Bible in one hand, a treaty in the other, a bludgeon under her arm, and a barrel of whiskey in her wagon." The U. S. troopers who fought the Indians found the job dangerous, dismal, and dreary.

THE TROOPERS (Hastings House, $4.95) by S. E. Whitman concentrates on the workaday life of Indian fighting troops on the western frontier. Indians, barracks' life, food, clothing, social life under the military caste system, livestock, rolling stock, and laundresses are described by a man brought up in army posts. Whitman discusses his subjects knowingly, sympathetically, and humorously.

Western fans will find a lot to enjoy in this book; I like best the part about the mules—those cantankerous quadrupeds that kept the army mobile. Drawings by New York WESTERNER Nick Eggenhofer add handsomely to the text. Walter Frese, President of Hastings House and his western editor, Don Ward, also are members of the New York WESTERNERS.

Range Life

John Clay was one of the honorable patriarchs of the early range cattle trade and his book, MY LIFE ON THE RANGE, printed in 1924, is one of the classics of range life. The book, long out of print, was recently published in limited edition. This current reprint by the Oklahoma University Press, priced at $5.95, has an excellent introduction by our good friend Don Ornduff, editor of the *Hereford Journal.*

A well-educated, farm-reared Scottish lad, Clay helped pioneer British cattle interests in Canada, California, Wyoming, and Montana. His book contains the best resume ever developed about British cattle ranching in America. This pleasantly written solid foundation history is delightful to read.

Clay became affiliated with the Wyoming Cattle Ranch Company, a ranch adjacent to Devil's Gate on the Sweetwater near the site where Cattle Kate was hanged when her cow herd appeared to multiply by geometrical ratios.

The Britishers were bilked when they accepted a padded book count at the time of purchase. The book count called for 4,000 branded calves, but when the actual tally turned up only 1800 head the matter was finally settled in court in favor of the British investors.

The old rancher regretfully saw that free-grass ranching was slipping away. For 50 years he was a successful livestock commission man, first as a partner in Clay Robinson & Company and as its successor, John Clay & Company.

An excellent book.

Many a Fight!

4000 CIVIL WAR BATTLES (Frontier, $2) is a reprint of a list of land battles and engagements and naval engagements compiled from the official records by J. W. Carnahan in 1899. This booklet of 116 pages contains a surprising amount of information concerning the troops engaged, the COs, and the casualties on each side in the various encounters—more of them west of the Mississippi than you would think.

They All Kept Christmas

CHRISTMAS ON THE AMERICAN FRONTIER, 1800-1900 (Caxton, $5) by John E. Baur is a well-done book on the diverse Yuletide customs of our forefathers. His narrative is based on a great amount of research in the written records of the past—frequent quotations from these records enhance his interpretations. For example, he quotes from Charles Larpenteur's *Forty Years a Fur Trader* (New York, 1898) in the chapter "The Fur Men Make Merry." The celebrations of the Texans, the Mormons, the Cowboys, the miners, the soldiers, and other pioneers are summarized. The western Indians were quick to adopt the white man's yule customs, particularly the one of a holiday nip. There is considerable humor in this book and the author again proves that necessity is the mother of invention—our ancestors made do with what they had but they kept Christmas. There is a lengthy bibliography, an index, and 18 drawings including a frontispiece in color by Charles McLaughlin. Recommended.

Riding With the Rangers

TAMING THE NUECES STRIP (University of Texas Press, $4.50) is George Durham's recollections of two thrilling years with McNelly's Texas Rangers, as told to Clyde Wantland. There was action a plenty in 1875-76 in the brush country between the Nueces and the Rio Grande, climaxed by McNelly's excursion into Mexico after a herd of steers gathered by the border raiders on the Texas side of the Rio. Unlike N. A. Jennings, who wrote a first person account of life with McNelly (*A Texas Ranger,* New York, 1899), Durham sticks to the incidents in which he participated.

Wantland supplements Durham's account with appropriate quotations from the official Ranger records and Walter Prescott Webb, in a brief foreword, testifies that Durham is essentially accurate and provides the historical background for the action.

This reviewer read Durham's story over a quarter of a century ago in the pages of *West,* a popular pulp of its day. Wantland tells the story of his long collaboration with Durham in the preparation of the magazine serial in the introduction to this book. *On the Trail of* 5100 *Outlaws* was the title used in the mag and it was illustrated by R. Farrington (Bob) Elwell.

The book is without an index and while there are a few photos and small drawings in it, some of Elwell's spirited black and whites would have enhanced the book. This version is revised and improved but it is still a ripping good yarn in the old pulp tradition.

Old Southwest

A new panorama of the Southwest is presented by a brilliant gallery of forty-three authors under the title of THE SOUTHWEST IN LIFE AND LITERATURE (Devin-Adair, $7.50). Compiled and edited by Professor C. L. Sonnichsen, the book is divided into seven sections: The Land Itself; The Conquistadores; The Spanish Legacy; Three Points of View; The Americans Arrive; The Indians of the Southwest; Cowboys and Ranchmen; and Bad Men and Peace Officers.

Andy Adams, Agnes Morley Cleveland, J. Frank Dobie, Alfred Henry Lewis, and Gene Rhodes are some of the master writers whose stories were chosen for this anthology. Some other notable contributors are Edna Ferber, Frazier Hunt, Conrad Richter, Ross Santee, Paul Wellman, Helen Huntington Smith, Pat Jahns, and C. L. Sonnichsen.

complete guidebook about any section of Mexico and the almost indispensable reference to the wild country south of the heavily populated area immediately across the international boundary. The first 50 pages or so are devoted to the land, people, and history of the area—likened by the authors to our own West of 75 to 100 years ago. The chapter on "Hunting and Fishing" is particularly valuable to sportsmen who plan to visit the wild country. For arm-chair sports, there is a list of "Books About Baja California." By far the majority of the text is devoted to the various routes that can be used in visiting the various villages and the fishing and hunting centers. The auto mileages have been carefully checked by the authors, and they have added a new chapter on "Places to Stay." There are some good photos, 16 detailed route maps, plus a folding map in color. This is a sturdy book in the Clark tradition and will do to take along.

Range Life

The Chickasaw Rancher (Redlands Press, Stillwater, Oklahoma, $5) by Neil R. Johnson tells of the pioneer cattle raising ventures of Montford Johnson, his grandfather. It is based on "The Memoirs of Montford T. Johnson," written by his son, Edward T. Johnson, shortly before his death.

Neil's mother, after reading Edward's memoirs of his father, supplemented them by writing her early-day experiences as the wife of a Chickasaw rancher. Thus Neil had the help of both his father and mother, plus many other old-timers, in piecing together his fascinating book on ranching in the Chickasaw Nation. The book is also the story of Edward B. Johnson, since he was long his father's trouble shooter in his numerous range undertakings and a highly respected rancher and business man of his own.

The Johnsons were one of the outstanding mixed-blood families of the Chickasaws—Montford Johnson was the son of Charles N. "Bobby" Johnson, an English actor turned Indian trader, and a half-breed Chickasaw girl, Rebekak Courtney, whose father was a Scotchman. Bobby became a citizen of the Chickasaw Nation when he married Rebekak, and he and his children were entitled to share in the land bounty of the tribe when it was moved from Mississippi to Indian Territory. The social side of pioneer life in the Chickasaw Nation is duly recorded, and the trials and tribulations of the frontier Indian settlers get appropriate attention.

This is, however, mainly a book about cattle and horse raising on a big scale long before Oklahoma was opened for white settlement. Montford Johnson and his clan and other members of the five civilized Tribes had tamed a big part of the Territory before the run. An index would be helpful, and for one, this reviewer would have enjoyed additional photos (there is only a frontispiece portrait of Montford) of the Johnsons, their partners and hands, their horses and their cattle. Without such enhancements it is still a highly entertaining and informative book.

Nevada and Arizona Sources

The Talisman Press has reproduced an interesting historical piece, First Directory of Nevada Territory (10) containing the names of residents in the principal towns; a historical sketch; the organic act; political matters of interest; a description of the quartz mills and other industrial establishments in the territory; the leading mining claims; and various mineral discoveries, works of internal improvements—with a table of distances—list of public officers, and other useful information compiled by J. Wells Kelly. There's also a brochure on the Washoe silver mines by Henry De Groot.

Those interested in early Nevada history will find some rare tidbits in this 1862 directory. For instance, it is loaded with full-page advertisements that are worth the price of the book. This one is a fooler and is far better than it looks.

Richard J. Hinton's 1000 Old Arizona Mines (Frontier, $2) is a reprint of 102 pages of *The Handbook of Arizona* issued in 1878. It is encyclopedic in its coverage of silver and gold mining in the Territory and a must for the lost-mine seekers of today. Publisher Bartholomew has enhanced the booklet with 24 pages of early day Arizona photos from his extensive collection.

Northwest Classic

Washington Irving's Astoria (Lippincott, 2 volumes at $1.95 each) is an unabridged paperbacked reprint of the 1836 edition. William H. Goetzman, in his informative introduction, points out that Irving wrote some of the first serious history of the West. Irving used the papers of John Jacob Astor as his prime source material but also drew heavily on the works of Lewis and Clark, Long, Bradbury, Brackenridge, Cox, McKenny, and Franchere. The ill-fated voyage of the Tonquin, Hunt's overland crossing (the first after Lewis and Clark), and the eastward trek of Robert Stuart, added to surrender of Fort Astoria to the British in the War of 1812, provided Irving with much material.

Indian Folklore Reprints

Dakotah: Life and Legends of the Sioux (Ross and Haines, $6.75) is by Mrs. Mary Eastman, wife of Captain Seth Eastman. Mrs. Eastman collected her stories from the Sioux living in the vicinity of Fort Snelling, Minnesota, during her husband's seven-year tour of duty there in the Eighteen-forties. Her book was first printed in New York in 1849, with illustrations by her husband.

Captain Eastman had served at Fort Snelling before his marriage and had been popular with the Sioux—they welcomed the Captain and his "squaw" when he returned to the post. Mrs. Eastman learned the language and was soon accepted by the women of the tribe. She gathered most of the material for her book from them.

Mrs. Eastman, in light of events of a quarter of a century later, did reach one erroneous conclusion—in her introduction she speaks of the Sioux as "the once powerful but now nearly extinct tribe."

George Bird Grinnell's Blackfoot Lodge Tales (University of Nebraska Press, $1.50) is a Bison Book reprint of a Scribner edition issued in 1892. Grinnell was one of the real Indian historians, writing much about the Pawnees and Cheyennes in addition to the Blackfeet. In his introduction he acknowledges his debt to James Willard Schultz for some of the stories included in this book. Grinnell says that he urged Schultz to prepare a book about his life with the Blackfeet. Schultz finally got around to it but not for 15 years (1907). This collection of stories of a prairie people is rich in the legends and folklore of the tribe.

WESTERN BOOK ROUNDUP

by

The Old Bookaroos

Over the Top of the World!

Railway buffs and western tourists should be delighted with Sage Books' new epic history, THE MOFFAT ROAD, by Edward T. Bollinger and Frederick Bauer. The regular edition sells for $15—the limited, autographed edition for $20.

Sponsoring financiers and engineers planned to send the rails of the Denver and Pacific Railway over a midland route from Denver to Salt Lake City through Colorado's potential hydrocarbon empire and Utah's Uinta Basin, rich areas untapped by the Union Pacific on the north and the Denver Rio Grande on the south and west. Later, the railway system became known as The Denver and Salt Lake Railroad Company.

Guiding generalissimo David H. Moffat, himself a financial wizard, succeeded in getting money from a balky board of directors to make surveys, tunnel through mountains, and lay tracks over twisting grades that scaled the snowy Continental Divide and later dropped into the narrow slit of Gore Canyon cut by the Grand River through stubborn granite.

Rollins Pass on the Continental Divide is the highest standard gauge track in the United States and perilous tales of snowslides that catapulted engines and trains to destruction are full of heroics and heroism hard to equal.

The road never reached Salt Lake City. After David H. Moffat died in 1911, tracks were built on to Craig where construction was halted because finances were not available to complete the system.

Nearly every page is illustrated with pictures, maps or facsimile reports which greatly clarify the text.

Young Frederic Remington

Atwood Manley's FREDERIC REMINGTON IN THE LAND OF HIS YOUTH (privately printed by the author, Canton, New York, $2) is a highly attractive booklet of 47 pages written for Canton's Remington Centennial Observance in the fall of 1961. Remington was born in Canton and his youthful years were divided between Canton and nearby Ogdensburg. The author collected a great amount of information about this period in the artist's life and supplemented it with recollections of the old-timers on Remington's visits to his relatives and friends in later years. The booklet contains numerous illustrations and is an important contribution to the Remington saga. The front cover has a reproduction of a Remington painting in color. A bargain.

More Custer!

Whether Marcus A. Reno was a hero or coward at the Battle of the Little Bighorn has provided a hot topic for social-hour forensics ever since the Custer command was annihilated by swarms of Sioux and Cheyenne warriors. The latest to defend Reno is Kenneth L. Shiflet who has written THE CONVENIENT COWARD (The Stackpole Co., $5.95) a fictionalized biography. Reno commanded the battalion of the 7th Cavalry that survived the Custer Massacre. Shiflet presents a convincing case in favor of Reno's action. Reno's followers will like the book and others will be challenged by the new evidence which shows that the accused soldier was a brave man sacrificed as a whipping boy when the public needed someone to blame for the fiasco on the Little Bighorn.

MY LIFE ON THE PLAINS (University of Oklahoma Press, $5.95) by General George Armstrong Custer is a reprint of a narrative first issued in parts in *The Galaxy,* 1872-1874 and by the publisher of the magazine in book form in 1874. It was reprinted several times and it is not particularly hard to find a reading copy. However, this reprint has much to recommend it—first, an informative introduction by the Custer scholar and corresponding member, Edgar I. Stewart, author of *Custer's Luck* (Norman, 1955). Second, it includes the full text of General W. B. Hazen's *Some Corrections of Life on the Plains* (St. Paul, 1875). And last, there is a good index, that most useful tool for the researcher.

Bearer of Gifts

THE SIERRA (Putnam, $5.95) by W. Storrs Lee is an enchanting book about the great California mountain range. The author does not leave out much and the parts omitted have been thoroughly exploited by other writers for well over a century. For example, only the high lights of the search for gold are included and the details are not needed. There are fine chapters on the Sierra outlaws, bears, lumber, and sheep. The book ends on a most modern note—the tremendous California Water Plan (Proposition One). Most of the water that will be trapped and distributed with the $1 billion 750 million bond issue voted by the water-conscious Californians will come from the Sierra. In the past, the Sierra have provided gold, timber, grazing, and scenery—now they will be made to yield their most precious gift, priceless water.

The book is illustrated with drawings by Edward Sanborn. There is a rather skimpy index, but the acknowledgments and quotation sources are in detail. Recommended.

Baja California

LOWER CALIFORNIA GUIDEBOOK (Clark, $6.50) is by Peter Gerhard and Howard E. Gurlick. This is the third —an enlarged edition with considerable new information about the Baja country. It is believed to be the most

Riding the Range

Right off the bat, we've got to make a correction for an error we ran in the last issue. We said the Corral in Washington gets together ". . . usually the third Thursday of a month."

Tain't so! And we're sorry as all get out! Now, the corral is out chousin' cows or somethin' for the summer, so we're not holding any meetings until fall. Then, as in the past, meeting nights will be the fourth Thursday of the month. (At least, we were right in saying you're welcome.)

* * * * * * *

Neil Kimball, who hits our pages for the first time this month with his press story, also sent the following report by O. M. Tennison, engineer in charge of a party trying to find a short, Indian-free route between the Missouri River and the Colorado gold fields. The report was published in the *Western Mountaineer,* Golden City, Jefferson Territory (now Colorado), August 30, 1860:

"As regards to the Indians along the route, no one need fear them. It is true that four Kiowas attempted to steal our cattle, and after being fired at by the man who was herding them, killed and scalped him. But this was, in a measure, our own fault, the cattle being nearly half a mile from camp. Besides, I have reason to believe this tribe seldom comes north of the Smoky River."

Neil called this little tidbit, "Nothing to Worry About." Incidentally, if you can add anything to Neil's press yarn, drop him a line at Rock Hall Farm, Berryville, Virginia.

* * * * * * *

One of these days when you are feeling real chesty over something you've done, recollect this true tale forwarded to us by H. J. Stammel of the German Westerners Society.

For generations German literature has carried stories about the American frontier west . . . mostly a repulsive picture of endless blood-thirsty chaos of gun-smoking crimes and brutal outlawry.

The German Westerners Society decided to do something about that. The membership, under Stammel's leadership thought the best form of publication would be small, comprehensive articles about early western arms, trails, cowboy life, famous characters, railroading, etc. They also thought the best medium would be the dime novels, ". . . because they were thrown out in big editions and reached the last man in the country!"

Back covers of dime novels in Germany often carry advertisements, so the Westerners went to work. After long negotiations, two of the biggest publishers agreed to give the Society two pages in each novel. On the back cover page they will publish from one to three old photographs from prints of one genuine American book of historical value. The second page will carry an informative article about events in the book.

Stammel writes more details, of course, and adds that his group hopes that this is the ". . . best way for American source material to enter Germany on broad front."

At least we shall all eagerly await the results. And as we wait, maybe we could dream up a similar project of our own.

CORRAL DUST

BRAND BOOK OF THE POTOMAC CORRAL
of Westerners

Publication Office: 4106 25th Pl. N., Arlington 7, Va.

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CORRAL DUST is distributed to all local and corresponding members of the Potomac Corral of Westerners. You may become a corresponding member for one year by sending your name and address together with $3.00 to Allen S. Dakan, 3928 Washington St., Kensington, Maryland.

All contributions to CORRAL DUST should be sent to Hal Taylor, 4106 25th Place, North, Arlington 7, Virginia.

For instance, and with apologies for beating New Mexico's drums twice this issue, take the Capitan Woman's Club battle with ABC, CBS, and NBC.

With bad Billy in their heritage, it would seem that today's Lincoln County residents would consider the deeds of the modern TV western badman as something right tame. But no sir . . . not the Capitan Woman's Club. They figure the influence upon children of modern TV westerns is unhealthy, and they've taken steps to do something about it.

Forming a Committee for Television Quality Improvement for Our Citizens of Tomorrow, the gals have protested to the three major networks.

One network said, in effect, that the problem is a matter of parental supervision and individual responsibility.

Be that as it may, one committeewoman puts the finger on another problem when she says: ". . . the old settlers and students of our county have difficulty reconciling the 'good cowboy' antics of Billy the Kid with fact and history." In fact, she says, the recent TV western developed about Billy ". . . must have been written by a tongue-in-cheek writer."

* * * * * * *

We hope you will enjoy the enclosure with this issue. It is a copy of "Way Back When . . .," a collection of old photographs from among those sorted by the U.S. Department of Agriculture as it prepared an exhibit to help commemorate its Centennial.

Some folks may cringe at the caption which refers to "chuck time around the kitchen wagon," and prefer something like, "grub time around the chuck wagon." But an old timer, who has sniffed around a number of such wagons in his day says, "Hell, it don't make no difference . . . anyone can tell it's a place to eat."

And when you get to the Christmas card reproduction, please note as the caption doesn't [illegible] that is a Brumley Oil Burning Tractor, NOT a steam tractor as some folks say the caption implies.

Oh, for the life of an editor without problems! Anyhow, we hope you like the booklet. Maybe if you write the USDA and offer to pay for [illegible] be able to get them, even if the booklet does point out that they're available only to magazines and newspapers.

The Peripatetic Press — A First Class Mystery

By Neil West Kimball

For half a century I've been intrigued with the story of an old one-horsepower printing press, which is responsible for a dozen "firsts" in Western journalistic history. The story came from my grandfather, George West, who used the press to print the Western Mountaineer at Golden, Kansas Territory, from December 1859 until June 1860.

The press first appeared in written history in 1833, when it was a pawn in the destructive battles waged between Mormons and anti-Mormons in the Missouri River valley.

The war of the printing presses began, according to William Alexander Linn's *Story of the Mormons,* (McMillan, 1902) at Nauvoo, in 1833. Joseph Smith, mayor, ordered the town marshal "to destroy the printing press from whence issues the *Nauvoo Expositor,* and pi the type of such printing establishment in the street, and burn all the *Expositors* and libelous handbills found in such establishment; and if resistance be offered to the execution of this order by the owners or others, destroy the house."

Smith also was lieutenant general of the Nauvoo Legion and ordered the legionnaires to help the marshal. The printing equipment was smashed into junk and the owners, Foster and Laws, fled to Carthage. So aroused became the anti-Mormon forces that a Mormon-owned press at Independence was, later in 1833, dumped into the Missouri River.

Later it was fished out, rehabilitated, and used to publish the *St. Joseph Gazette,* established in 1845. Joseph Merrick, outfitting at St. Joe for a trip to the Rocky Mountains, acquired the press and arrived with it on April 13, 1859 at what is now Denver. The press was the first printing equipment to reach Colorado.

In leisurely fashion Merrick prepared to publish the *Cherry Creek Pioneer.* But he reckoned without William N. Byers who had arrived a week later intending to print the first newspaper in the new settlement. Byers won in a race now well-known to journalists, getting his *Rocky Mountain News* out late on Saturday, April 23, just 20 minutes before Merrick's paper.

Merrick gave up after the battle, traded his outfit to Thomas Gibson, one of Byers' party, for "30 worth of provisions" and started for the gold diggings. Gibson worked a few months on the *News* then went to Mountain City (now Central City) and on August 6, 1859, published the *Rocky Mountain Gold Reporter and Mountain City Herald,* first newspaper to appear in Gregory Gulch, where Colorado's initial gold quartz strike was made in May, 1859.

After a few issues Gibson quit and sold the press to George West, who had left the *Boston Transcript* to come west as wagon master of the Mechanic's Mining and Trading Company of Boston. This group of merchants, professional men and artisans, best known as the Boston Company, established the town of Golden, at the foot of the mountains 12 miles west of Denver.

West left a temporary job on Byers' *News* and on December 4, 1859, published the *Western Mountaineer* in Golden. Albert D. Richardson and Thomas W. Knox were associate editors and E.H.N. Patterson (Sniktau) was a regular contributor. The following year West returned to Boston, disposed of his interest in the Boston Stereotyping Company, and headed to the Rocky Mountains again with new printing equipment.

In September, 1860, a fourth Colorado settlement—Canon City—had its first newspaper. It, too, was printed on the old Mormon press, which West had sold to the firm of Chandler, Chambers and Millett.

By late 1861 the Civil War, Indian uprisings, and a shift in immigration routes to the north, forced Canon City to drop its *Weekly Times.* Again the old press went traveling, this time under the supervision of Mat Riddlebarger, who packed it successively to Tarryall and Buckskin Joe for short-lived and financially unproductive newspaper ventures in these flourishing mining camps, now only Colorado ghost towns.

Haze enveloped the whereabouts of the press for a time, as mining fell off and many miners entered the War. After the war though a group of Catholic friars are said to have scrounged printing in Colorado mining towns and transported the press to Santa Fe, where it was used to print religious and educational material.

But then, much later, Earle S. Holman, dug out facts to support the claim that the first newspaper issued in his home town of Antigo, Wisconsin, was printed on an old press dredged out of the Missouri River. Apparently the press was brought to Antigo from Clintonville, and afterward was acquired by the Rev. Philip St. Louis, a Roman Catholic priest, who published a church paper at Phlox. Later it went to a Franciscan monastery at Pulaski, Wis. and was eventually discarded and scrapped.

How the press—if it was the same one—got from New Mexico to Wisconsin is a first class mystery. But anything is possible for a peripatetic press.

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resting place of others in the crowded cemetery. But a joint statement from Finch and Callon said:

"Let's dig him up. Let's see who it is. Let's not be defrauding the public. If it can be proven that his bones are where they attest to be, then you have a legitimate claim. Are you afraid of our historical challenge?"

Callon, author of *Las Vegas, New Mexico—The Town That Wouldn't Gamble,* said the Kid's skull would be easily identifiable because of "two prominent front teeth slightly protruding like squirrel's teeth," cited in an historical description of Bonney.

The old *Optic* account of the robbery of the Kid's grave said the man who did it planned to hang all the bones together to "make it presentable," presumably for a display.

The "Treaty Period - - First of Indian Affairs

Several periods or stages mark the activities of the United States government and its relations with the American Indians.

The first period began in the early 1800's and may be called the "Treaty Period." Then, representatives of the United States carried on negotiations with the principal chiefs of a particular tribe or band of Indians. Purpose of the negotiations were usually to establish or continue peace and amity.

Most of the treaties restricted the Indians from continuing to use the vast area over which they had roamed and limited them to a much lesser area referred to as the "diminished Indian reservation."

Areas released to the government by the treaty provision were commonly called "the ceded Indian reservation." Congress then made those areas available to prospective settlers under U.S. land laws.

The treaties also provided a price to be paid to the Indians for release of land, and in a number of cases the government did not make a direct payment of an agreed price to the Indians. Still, in later months, certain sums of money, equipment, and other needed items were paid after ratification by the U.S. Senate. Sometimes, tribes or bands received sums of money over a period of 10 or 20 years.

Sometimes the treaties provided that the ceded lands would be surveyed and opened to homestead entry. In that case, homesteaders were to pay a sum, usually about $1.25 an acre, which would in turn go to the tribe—after deductions for cost of surveys and other small expenses in connection with the program.

Usually the treaties contained provisions that the ceded lands would be disposed of within a specified time. Any lands not taken or used by that time would be disposed of by auction bids or other means.

Quite often such provisions of the cession were not carried out, and after many years only part of the lands had been entered by homesteaders. Consequently, the Indians had never received pay for the land they had ceded.

Disputes arose about the right to the use of these areas, and in 1920 the matter reached the Supreme Court in a case called the Ash Sheep Company versus the United States (252 U.S. 159). The question involved land ceded by the Crow Indians but had not been entered by settlers and for which the Indians, therefore, had received no payment. The case held that such lands were not "public lands," but are Indian lands and within the meaning of Revised Statutes, section 2117, imposed a penalty for driving stock to range and feed on any land belonging to any Indian or Indian tribe without the tribe's consent.

Editor's note: The notes above were taken from a talk before the Potomac Corral April 26 by Samuel J. Flickinger, Bureau of Indian Affairs. His talk, "American Indians—Then and Now," reflects more than 40 years of Indian affairs work. We hope to bring more excerpts from his talk in issues to come.

◆—◆—◆—◆—◆—◆—◆

Here is a complaint having much in common with the exasperation of modern bosses who become fed up with chronic absenteeism and abuses of coffee breaks and other privileges. Just cause for complaint doubtless existed. But we suspect that had Fr. Kino still been around, the irritated Sedelmair would have been reminded that nothing is impossible and that he could better solve his problems by not letting them "get under his skin."

During late 1934 and the few years thereafter, travellers in Sonora were keenly aware of the pulse of history, particularly in October 1935 when our group entered Mexico to begin our survey. When we contacted Sonora authorities in Hermosillo, they told us to delay our departure into the remote areas until the nature and scope of the disturbances could be appraised. At our hotel in Hermosillo, we enjoyed the same military protection given the Governor of Sonora who was a guest there. Sentries clomped to and fro just outside our bedrooms all through the night.

At another time, when we camped in a wooded valley near Dolores, a band evidently composed of some of the disaffected elements galloped by on horseback late in the night, stopping long enough to ascertain our identity. They took their leave with a friendly "Adios Amigos," but a few deaths by shooting of local town officials were reported here and there. A like fate escaped other officials who were fortunate enough to sense danger and make their departure.

Near the Christmas season in 1934 I visited the venerable old mission at Arispe located just east of Kino's parish of Pimeria Alta. The church was closed, but equipment and interior furnishings were intact. Looting and burning of missions paraphernalia were not feared so much in that locality. Local authorities said that some consideration was being given to the designation of Arispe as a national monument or landmark should the missions never be reopened. The wonderful paintings, sculptures, images, and other objects glowing under indirect light from the Sun streaming through the windows, presented a scene not soon to be forgotten.

(To be continued next issue)

Doubt Raised About Grave Of Billy the Kid

The *Lincoln County News*, weekly newspaper of Carrizozo, N. M., reported this spring that the controversy over Billy the Kid's grave has been raised again.

A Las Vega (N.M.) publisher and a Denver author have entered a claim that he is not buried in the Ft. Sumner cemetery where his grave is marked.

L. R. Finch, publisher of the Las Vegas *Daily Optic*, and Milton W. Callon of Denver both challenged De Baca County residents to prove that the Kid, William Bonney, actually is buried in Ft. Sumner.

The basis of their dispute was an article in an old *Optic* claiming a "fearless skeleton" dug up the Kid shortly after he was buried in 1881, removed the body to Las Vegas, and preserved the skull.

Early in April of this year, a court ruling knocked down a claim by Lincoln County that the Kid's grave had been neglected and commercialized and should be moved to Lincoln County.

District Judge E. T. Hensley Jr., ruled in Ft. Sumner that to move the grave would require the

A study of the present ruined structure discloses that it has been reconstructed outside and inside after the damage in the Apache attack of 1748. Lentils in the present structure show fire scars indicating that they were taken from the previous structure and reused. I found evidence in the records of Cocospera baptisms, marriages, and burials that padres officiated there as late as 1836. A number of entries have dates in March of that year.

Sunlight streamed through ragged gaps in the collapsed roof and illuminated the remaining portions of the beautifully plastered and highly decorated walls. We could not help but sense something of the heyday beauty and glory of this majestic mission structure.

Tubutama, like the other relatively intact missions of Pimeria Alta, is the Franciscan-built successor once or more times removed from the edifice of Kino's time. It has had as eventful history comparable to that of Caborca and Cocospera. In 1781 the distinguished Franciscan grey-robed padre, Garces, was among the four padres slain by the Yuma Indians and whose bodies were brought to Tubutama for burial. This led to the belief, persisting until recent years, that Fr. Garces' remains were still there. Recent research, however, proves conclusively that the remains of the four padres were exhumed from their temporary resting place in Tubutama Mission in 1794 and taken south to Queretaro and there reinterred on July 19 of that year.

Carl Russel and I visited Tubutama in December 1934, when measures relating to the enforcement of the Mexican Agrarian Law were being put into effect. We arrived when paintings, images, and other church equipment and furnishings were laying on the ground in front of the mission, waiting to be loaded into nearby trucks for delivery to a place of safekeeping elsewhere in the town. These steps were being taken to prevent looting and burning by the more extremist elements among the reformists. We stood for awhile transfixed with the scene before us for we were here in the presence of history in the making—the kind of history in which the missions of Pima Land have played a part almost from the moment they were founded.

Recent photographs of the exterior and interior of Tubutama disclose that the mission has been extensively rehabilitated and refurnished. Many of the missions, including Tubutama, are again serving their proper purpose as places of religious services and observances.

In the article, "Saga of Father Kino," appearing in the March 1961 issue of *Arizona Highways,* Fr. McDermott presents a moving account of an invitation accepted by him to conduct mass in the mission when he visited there. Here we indeed have a symbol proving that the influence of the Padre on Horseback still lives in the minds and hearts of the native inhabitants to whom Kino was the first to minister nearly two and three quarters of a century ago.

Incidents giving an insight into the difficulties encountered in the administration and operation of the missions are of special interest. In one such incident, sometime after 1736, Fr. Jacob Sedelmair had been called on the carpet by the Padre Inspector General from headquarters to answer for conditions at Tubutama which the Padre Inspector disliked. Sedelmair prepared a lengthy defense of his administration, in which he said:

> "I entered as missionary in Tubutama in 1736; and in the twelve towns which were entrusted to my administration I did not find a single decent church or cemetery . . . .
>
> "I went visiting among the towns for their administration and for the teaching of the catechism which they need so much. These churches, cemeteries and house I built, constantly changing crews for the work. There were good for nothings who came down to work gladly, who ordinarily seemed so hungry as to appear as skeletons, and at the end of five or six weeks some of them returned to their lands fat and others came. In this construction work their manner of work was: to gather between eight and nine o'clock and to quit about four; those who dig the ground do it seated; they carry two baskets of mud in their hands; they sit down to rest; and the same with the others; but something was accomplished by virtue of there being many of them . . . ."

San Xavier del Bac, one of America's most beautiful historic missions. (National Park Service photo.)

three miles north of Tumacacori Mission, and they were supplied from the ranches started originally by Father Kino. The Kino Missions of today are, therefore, significant monuments and memorials both to the Black Robed Jesuits of the Kino era and the subsequent period to 1767 and to the Franciscan Grey Robes who succeeded them.

A report of an early Mexican, scientific commission to Puerto Libertad on the Mar de California coast discloses that the large church edifice standing at Caborca was built during the period of 1803 to 1810. The report further reveals that the river, now devastating the whole rear portion of this magnificant structure, was diverted by a flood from its former channel some distance away. Apparently there was actual damage to the mission at the time of the diversion of the river, which took place in January 1828, for the authors of the report express concern over the possibility of damage to the church and town in the event of a similar flood at some future time.

The Commission fervently hoped something might be done, saying that ". . . it would be desirable as a work of public welfare if the Minister of Promotion, Colonization, and Industry would take it under his exalted [sic] consideration to divert the river back to its original course."

It seems that such a project was never undertaken. Despite feeble attempts to protect the church with puny basket dams along the bank, subsequent floods have wrought extensive damage. The structure is doomed to complete destruction soon unless some effective steps are taken to check further inroads by the stream.

Mortal wounds inflicted on this noble edifice symbolize its eventful history almost from the year the mission was originally founded on a nearby site in 1693. Fr. Francisco Xavier Seata, the first of the missionaries in charge, suffered martyrdom here at the hands of rebellious Indians of western Pimeria Alta early in the morning of April 2, 1695. Then later, when a rebel Pima band went on the rampage, Fr. Thomas Tello, minister of the mission, was felled on November 20, 1751.

Caborca was again the scene of violence 106 years later. In 1857, a band of American filibusterers, headed by a man named Henry Crabb, drove the townspeople into the present church. A sudden change in the tide of battle smoked Crabb and his men out of their own adobe house-fort across from the church, and they had to surrender to the Mexicans. From a Mexican source

Caborca exhibits an architectural kinship to San Xavier del Bac. (National Park Service photo.)

Flood damage on Caborca since river diversion during flood of 1828. (National Park Service photo.)

we obtain a vivid description of the outcome:

> "The Sonorans, in gallant proof of their love of their native land and of bravery, attacked Crabb in the little town of Caborca, surrounded him, defeated him, and knocked him to smithereens. Of the hundred and sixteen men who composed the filibustering company, one hundred and fifteen died at the hands of the defenders. The remaining one, after having him in their power, granted his life so that he could return to the United States to tell of the disaster."

Caborca was among the missions of Mexico closed by order of the Mexican Government in December 1934 after the election to President of General Lazaro Cardenas, choice of the Party of the Mexican Revolution. The Mexican Agrarian Law had been on the books a long time and this law was the principal objective spelled out in the Mexican Constitution.

When our expedition visited Caborca in 1935, approximately 50 children attended school in a walled-up section of what remained of the nave. Posters featuring the Hammer and Sickle and pictures of the leaders of World Communism were in evidence. These, and subject material in the textbooks, were indicative of the doctrines being taught. One bystander confided in a whisper to a member of the expedition that: "They teach the children 'no hay dios.' " (There is no God.)

The mission seemed audibly pained by these indignities which were being thrust upon it. The school children were assembled and recessed by thudding sounds from the cracked old mission bell as the clapper, with a long rope tied to its lower end, banged against the bell from a series of quick jerks on the rope. Fortunately it appears that the Party of the Mexican Revolution did not intend to wipe out the priests or the Church permanently, for in succeeding decades the churches have been reopened and purged of these extremist doctrines.

Journeying to Cocospera, 40 miles northeastward from San Ignacio, we forded the stream flowing down the valley 56 times by actual count. Cocospera Mission is one of the most beautiful in all of Pimeria Alta. Kino chose the site in 1691, the year of the mission's founding, according to Eckhart.

On February 26, 1690, the newly [illegible] was sacked and burned by rebellious Indians. Erection of a second church must have [illegible] for Kino refers to a solemn dedication [illegible] and capacious churches" held in 1704. Cocospera, like Caborca, suffered repeated [illegible] Apache Indian raid in 1746 and again in 1748.

II

CORRAL DUST

POTOMAC CORRAL OF THE WESTERNERS

Vol. VII Washington, D.C. June, 1962 No. 3

With Padre Kino on the Trail—II

By

Robert H. Rose

Father Kino's endurance in the saddle is legend today where riding the range is commonplace. Cowboys of northern Sonora and southern Arizona care little about precise dates or from whence came the pioneer padre of Pimeria Alta. However, all know the padre as an iron man who rode "hell for leather" and spent much time on horseback in his farflung domain.

Such praise for this staunch servant of God is deserved, for Kino often rode 30 miles a day even in the fearful Camino del Diablo country. Motorists travelling in the area today are warned to take along reserve water, oil, gas, and food.

Typical of one of Kino's exploits astride his wiry mustang was a ride of 62 miles from Tumacacori southward to Imuris between dawn and midnight. He continued 8 miles the next day and arrived at San Ignacio in time for morning mass. The purpose of the trip was to intercede in behalf of a poor Indian who had been doomed to die by the civil authorities for a crime the gentle padre was sure he did not commit.

Little wonder, then, that military authorities maintained that Kino's presence on the Pimeria frontier was worth a whole garrison of soldiers. But what of the padre's successes in converting the natives to Christianity despite primitive ways, language barriers, and other obstacles?

Kino applied an uncanny grasp of practical human psychology and basic principles of person-to-person communication which are as modern as tomorrow. Once when confronted with the task of learning the native language terms for the Resurrection, he gathered the Indians about him. He listened for the first words they excitedly uttered as some flies he had stunned temporarily, suddenly bestirred themselves and took to flight. This gave Kino the words he was seeking.

Teaching the symbolism of images, crucifixes, paintings, and related ritualistic procedures was difficult at best. For example, one group of Indians were told that the figure on the [illegible] represented a man death in this manner. Upon hearing this, the Indians insisted that the persons guilty of doing such a thing should be sought out immediately and severely punished. When Kino told them further that those who loved, believed in, and obeyed Christ would eventually share eternal joy and happiness with Him in a place called Heaven, the Indians were impatient to go to that wonderful place at once! Thus did Kino master native dialects, telling his Indian charges of the one God; the gift of His Son and the significance of His death on the Cross and the Resurrection; the rewards that come from loving, believing, and obeying Him; and the punishment in a Hell of eternal fire for those who broke His commandments or otherwise offended Him.

What a revelation it would be if we could see all of the first church edifices built on the sites Kino initially chose. This cannot be, however, because every single mission of Fr. Kino's time is in virtually complete ruin. In some cases the actual locations are not known with certainty. The large structures surviving today in a condition approaching their former glory are successors once, twice, or even thrice removed from the ancestral Kino missions which stood near the present sites.

The momentuous change to Franciscan Order administration of the Kino missions took place in 1767. The present missions were built well into the Franciscan era with construction dates not earlier than 1775 and not later than 1835.

Father Francisco Garces became the unique figure with the advent of Franciscan control. Venturing out from San Xavier del Bac, his station assignment, he travelled the old trails Kino frequented from his base at Dolores, and pushed into lands northward and to the west. Fr. Garces joined the de Anza expeditions into California and blazed a new route from Sonora. These expeditions, contemporary with the signing of our Declaration of Independence, led to the founding of San Francisco.

CORRAL DUST

POTOMAC CORRAL OF THE WESTERNERS

Vol. VII Washington, D.C. April, 1962 No. 2

With Padre Kino on the Trail

By

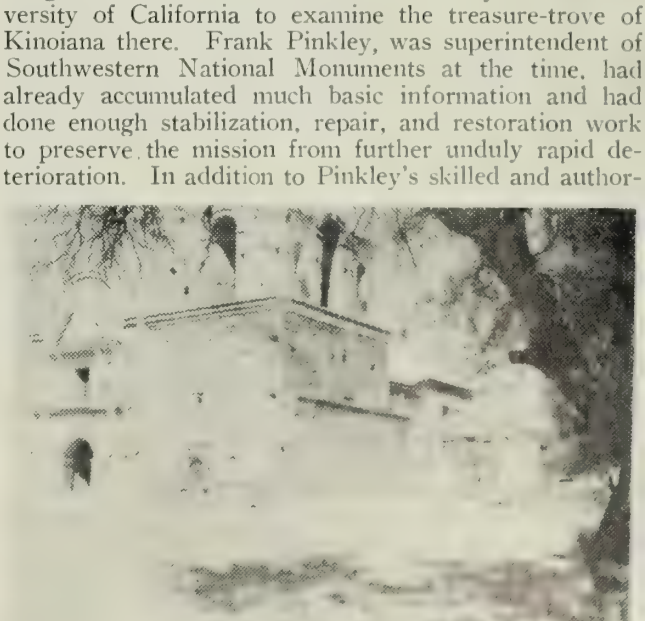
Robert H. Rose

Father Eusebio Francisco Kino, a Jesuit missionary, reached northern Sonora on March 13, 1687, exactly 275 years ago from the date these lines are being written. Between that date and 1711, the year of his final rest, Fr. Kino established 24 missions within an area of some 50,000 square miles, equal in size to the state of Wisconsin, then known as Pimeria Alta which translates as the Upper Pima country. Besides founding two dozen missions, this Knight of the Cross established a score of ranches and explored and mapped the hitherto unknown land far beyond the northern and western limits of his frontier parish.

During 1931-1936 I was Chief Park Naturalist for some 25 areas known as Southwestern National Monuments. In this position I was responsible for furthering pioneer work in research and interpretation among these areas comprising an array of archeological, historical, and scientific sites established as national monuments by authority of the Antiquities Act of 1906. One of these was Tumacacori, containing the Tumacacori Mission, located in Arizona about 20 miles north of the border city of Nogales. Tumacacori National Monument had been established on September 15, 1908, by proclamation of President Theodore Roosevelt.

In a projected development program beginning to take form during the few years following 1931 a body of detailed information was needed for the stabilization, limited reconstruction and restoration, and the preparation and installation of exhibits in a museum and visitor center, at this monument. Only through intensive research could the required information be obtained. This need sparked a multi-pronged project of archeological excavations in the area; study trips to other missions of the Kino chain; and research in noteworthy historical libraries.

It was my privilege to make separate study trips into southern Arizona and Sonora; participate in the 1935 National Park Service Expedition commissioned to make an archeological, historical, and photographic survey of the Kino missions; and to obtain a research assignment to the famed Bancroft Library of the University of California to examine the treasure-trove of Kinoiana there. Frank Pinkley, was superintendent of Southwestern National Monuments at the time, had already accumulated much basic information and had done enough stabilization, repair, and restoration work to preserve the mission from further unduly rapid deterioration. In addition to Pinkley's skilled and author-

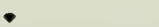


Tumacacari Mission

Potomac Corral member Robert H. Rose, whose regular job is Principal Geologist for the National Park Service, tossed geology aside long enough to talk before the Corral on February 21. His subject was "With Padre Kino on the Trail." His talk was illustrated with slides, many from his own photographs. The subject material deals with a chain of missions in southern Arizona and northern Sonora popularly known as the

itative contribution, Carl P. Russell was a major influence in the efficient and effective organization of the research projects and in giving orderliness and clearly defined direction and purpose particularly with regard to the planning and development of the museum and its exhibits. The invaluable contribution of Arthur Woodward in the field surveys and the accumulation of historical data cannot be overlooked. And in the decade after the initial project was completed, Earl Jackson and Louis Caywood further improved the content of the interpretive program including some revision of the exhibits.

No student of Kino can, of course, progress very far without consulting the works of Bolton and Lockwood and the more recent contributions of Edwin J. McDermott, S.J., Brophy College, Phoenix; Donald Page; Tucson Corral Westerner George Eckhart; and others. Passing mention in this manner constitutes a wholly inadequate acknowledgment of appreciation.



An understanding and appreciation of the Fr. Kino story are enhanced when we project it against the broader background of Spanish discovery, exploration, and colonization in North America. The several voyages of Christopher Columbus between 1492 and 1504 were the first significant landmark in the history of the continent. Then in 1513 while Ponce de Leon was busy discovering Florida, Balboa was treking across the Isthmus of Panama to his discovery of the Pacific Ocean. Shortly thereafter, between 1518 and 1521, the Conquest of Mexico by Cortes marked Spain's first firm foothold on the continent's mainland. About the time of Cortes' success, Magellan was circumnavigating the globe—an event to help make Spain a leading maritime power.

Pizarro's successes in Peru and the discovery of gold in localities north of Mexico City stimulated the quest for the fabled Seven Cities of Cibola, believed to lie somewhere in a vast unknown land to the north. This led to the Coronado Expedition during 1540-1542 and falls within the period of explorations by De Soto's men farther to the east.

Small groups led by various captains of Coronado's command discovered the Gila and Colorado Rivers, the Grand Canyon, and the Hopi villages. In 1542, the year the disillusioned Coronado and his men returned to Mexico, the Portuguese navigator, Cabrillo, sailing under the flag of Spain, landed at San Diego Bay.

While the Conquistadores under Coronado gained considerable knowledge about unknown lands, they scarcely made a dent in the vast area they traversed. As Frank Dobie expressed it in a recent television program, the loss of a metal spur on the broad expanse of plateau and prairie can hardly be considered as firm permanent control over the area.

The northern extension of prospecting and mining, and of missionary activity, was a relatively slow process. Almost a half century passed before any expedition of consequence entered the northern limits of the area traversed by Coronado.

Don Juan de Onate's expedition reached Chama Valley in 1598 and Santa Fe was founded in 1610. The first mission in Sonora was founded in 1614 and the establishment of others followed prior to Kino's entrada in 1687. By 1624 there were 43 churches in New Mexico served by 20 friars. In the few years following 1680, missions were founded along the Rio Grande in Texas. The Pueblo Revolt of 1680 resulted in Spain's temporary loss of control in New Mexico, which was not regained until the 1692-1696 reconquest by Don Diego de Vargas.

Thus, by 1687 the frontier of Spanish conquest and control, and hence the very rim of Christendom, extended across Texas above the Rio Grande; temporarily excluded New Mexico until its reconquest by Vargas; and dipped southward across Sonora along a line roughly 100 miles south of the present Arizona-Sonora border.

North of this line in Sonora lay the wild country of Pimeria Alta, inhabited by various subdivisions of the Pima Nation. To the northeast lived the Apaches.

Pimeria Alta was no place for weaklings at that time, even for the Padres who came in peace and whose weapons were the Cross of Christ, the Holy Bible, and benign countenances reflecting sympathy and pity for the Indians whom they looked upon as a vineyard of lost souls awaiting the Gospel harvest.

Fr. Kino's early life and training disclose that he was pre-eminently prepared to meet the challenge. Born in Segno, Italy, on August 10, 1645, he obtained his initial higher education at the nearby college in Trent. By 1663, at age 18, he was enrolled at Hala College near Innsbruck across the Italian line in Bavaria.

During that same year young Kino was stricken with an illness, and physicians despaired of his life. Upon learning of this, Kino vowed that were his life spared he would seek admission into the Jesuit Society and dedicate himself to missionary service in foreign lands. He was now committed to the gruelling educational and training program that lay ahead.

Kino continued his higher education in the Yales and Harvards of the latter part of the 17th century. In 1665, two years after his illness at Hala, he began a two-year hitch as a student in the famed old University of Freiburg. Without a break, he embarked on a four-year course in philosophy at Ingolstadt which he completed in 1670. That same year he returned to Hala spending three years as instructor in a course then known as grammar or rhetoric. Then in 1673 he reentered Ingolstadt University to pursue a four-year course in theology. Finally, in 1677, he started a sojourn of a year at Old Oettingen to fulfill requirements of his third probation to become eligible to make his final solemn profession. Thus came to a close more than 15 years of intensive preparation.

Records disclose that between 1665 and 1678 Kino petitioned his superior no less than six times for an assignment as a missionary in lands across the seas, an appointment he finally received about the middle of March of 1678. In his years of preparation, Kino also found time to become a distinguished student of astronomy, mathematics, logic, cartography, and geography—knowledge and skills which were to serve him well throughout his later life.

Kino had hoped against hope that China or the Orient would be his field of service. During his time as student and teacher he enjoyed occupying rooms with windows opening to the east so he could look out while contemplating such an assignment.

This was not to be, however, for he found himself among a group of missionaries chosen for the Philippines and Mexico. The issue of who was to go where

was to be settled among themselves. They did so by drawing lots. In the pious gamble, Kino lost; it was Mexico for him. Three years still lay ahead before he would arrive in Mexico. Nine years were yet to pass before he would reach the frontier of Pimeria Alta.

Kino began his long journey from Oettingen to Mexico on March 30, 1678, within two weeks after receiving his missionary assignment. He travelled via Munich to Genoa well in time to board ship on June 12. On July 19 after delays caused by storms, reports of roving pirates, and layovers at ports enroute for various other reasons, Kino arrived in Cadiz.

About two and a half years were to pass before he could board ship for Mexico. Again pirate scares played a part together with difficulties in completing the organization of passengers and cargo. One attempted departure failed after serious damage occurred to one of the ships but a short distance from port.

Kino was finally aboard a ship destined for Vera Cruz on January 27, 1681. He arrived at this destination on May 3. Completing the long overland trek from Vera Cruz he arrived in Mexico City as church bells tolled sorrowfully from time to time in memorial services for the 21 missionaries who had lost their lives the previous September in the Pueblo Revolt of 1680.

Kino busily caught up on the news. Don Isidro de Atondo, a former Governor of Sinoloa and Sonora, had recently received a Royal commission to settle and Christianize Lower California. Soon the newly arrived padre, without a specific field of labor, found himself in possession of two appointments: one from the Father Provincial to serve as missionary and the other from the Viceroy as Royal Cosmographer, for the Atondo Expedition.

Doubtless Atondo felt that Divine Providence had produced the right man at the right time. And here was a golden opportunity to put Kino's highly developed skills in navigation, geography, and cartography to good use.

Atondo was ordered to achieve the conquest of Lower California, "not by force of arms, but rather by the gentle means of persuasion and evangelical preaching." It looks as if the talented padre had pulled some strings behind the scenes while the orders were being prepared. Atondo, however, was gently reminded that the King should not be overlooked if profits were made. This philosophy of "enlightened self-interest" on the part of the Crown has a modern ring.

Kino left Mexico City to join Atondo in Sinoloa in the late autumn of 1681. However, a wait of a year and a half was to pass before the building of the ships and the outfitting of the expedition were completed. The expedition finally left the port of Chacala on January 17, 1683. This port is near Compostella, starting point of the Coronado Expedition 143 years earlier. Early in April, after weeks of coastal reconnoitering, Fr. Kino came ashore at La Paz, Baja California, to start the actual missionary work to which he had looked forward so long.

The Indians gave no signs of recognition of the holy crucifix, the images, or other symbols of the Holy Faith. Real hard work lay ahead in the form of learning the native Indian language, winning the confidence of the natives, and in starting with the simple rudiments of farming, ranching, and the building of simple mission edifices and related structures. Tillable lands were scarce and native standards low.

Magdalena Mission Bell Tower
Photo by R. H. Rose

Despite these basic weaknesses, the venture prospered to a degree. The fatal blow came in 1686, however, through an order from the King to suspend the conversion of California because of Spain's difficulties on the international scene. It is known that drought, disease, and other misfortunes at the time operated against the success of the venture. California was abandoned during the ensuing years until 1697 when Fr. Juan Maria Salvatierra arrived to pick up the pieces and begin anew.

Never being without "still another string for his bow," Fr. Kino sold his superiors on the idea that a missions venture on the mainland would cost much less than the outlay required to maintain the Lower California enterprise. He argued that the mainland mission ranches might well become so prosperous as to support the ill-fated California project. In mid-November, 1686, Kino was in Mexico City. By the 20th he had received his new appointment and was on the trail with a pack outfit for Sonora.

By now Kino could probably throw a perfect diamond hitch to secure cargos of prayerbooks, crucifixes, images, vestments, and other missions paraphernalia to the backs of his pack animals. Crossing into Sonora on his trek of a thousand miles, or more, he stopped briefly at the Oposura mission, founded 42 years earlier. Pushing ahead, he arrived at Cucurpe mission, founded even a little earlier (in 1642), the farthest mission northward at the time. (Our expedition in 1935 visited Cucurpe where three church edifices in ruins were seen, the oldest of which might well have been the edifice in use at the time of Kino's arrival. Only the foundations of the older structure remain.) It must have been a place of peace, serenity and contentment at the

Pancho Villa Gets a Monument

By D. Harper Simms

On the 46th anniversary of the only land invasion of United States territory, the State of New Mexico recently dedicated "Pancho Villa State Park."

This tourist rest and picnic area is located on the site of a former U. S. Army camp at Columbus where the colorful Mexican bandit and revolutionary staged his surprise attack early in the morning of March 9, 1916.

Although the park bears the name of the Mexican leader, State officials hasten to say that the park actually commemorates the heroism of American residents of the little border town, the victim of the raid.

Be that as it may, Pancho Villa's foray into U. S. territory added an exciting if bloody chapter to the long list of violent actions in the border country.

Heavily armed with rifles, pistols, and bandoleers, Villa's forces cut the border fence a mile west of the town in early morning darkness. "Commandos" crept up and knifed American sentries, permitting the mounted raiders to race with blazing guns into the sleeping town.

For a time, Villa followers killed, burned, and looted with little resistance. But U. S. soldiers finally rallied, killed some 200 of the *Villistas* and drove the invaders back across the border. There were 21 Americans killed, 13 of them members of the 13th Cavalry stationed at Camp Furlong because of hostilities accompanying the Mexican civil war.

Villa (born Doroteo Arango) apparently carried out his slashing, futile raid in angry retaliation for American support being lent his foe, General Venustiano Carranza.

Louis and Arthur Ravel, feed store operators I knew in Albuquerque 20 years ago, were survivors of that reign of terror in Columbus. Louis escaped by hiding under a pile of hides in his mercantile store. Arthur, his young brother, was caught by Villa's men but escaped when Lieutenant James Castleman shot down his captors in the street.

Another Albuquerque resident of those days, the notorious Elfego Baca, had once been a close friend of Villa, but later incurred the bandit's undying enmity and liked to tell of how he had purloined a prized custom-made rifle belonging to "General" Villa.

Having known these men, I always had a special interest in the Pancho Villa story. That interest was further whetted during a fishing expedition into Chihuahua in the spring of 1951.

With a jeep load of camping gear, my wife and a friend and I stopped overnight in Chihuahua City enroute to Boquilla Lake, famed bass-fishing waters in the interior of Chihuahua. We needed ice for our perishables and learned that in Mexico you go to a brewery to buy ice.

While making the purchase, we struck up conversation with an official of the firm who was just leaving his office for the night. Noting our fishing equipment, he acknowledged that he too was a fisherman, and proceeded to volunteer useful information about unmarked desert roads and boating facilities.

Before long, Sr. Ruiz de la Pena had invited us to join him and his wife at a table in the nearby outdoor beer garden. Hospitality of the Mexican couple was warm and genuine, ending up with an invitation to lay over a day or so to let them show us the town.

They were persuasive, so the fishing trip was postponed. Early the next morning we set out on a tour of the historic Mexican city and surrounding territory. At one point, Ruiz asked if we would like to visit Mrs. Pancho Villa. Since he spoke no English and my Spanish was far from perfect, I thought perhaps I had misunderstood.

But it was no mistake. In a few minutes we were knocking at the door of the fortress-like home built in Chihuahua by Villa in his more prosperous days. The two-story house was joined on either side by a high, bullet-pitted wall which formed a hollow square about a half a city block in extent.

An elderly, sweet-faced lady opened the door, embraced our hosts who were, in fact, close family friends of the Villa widow, and made her home ours in the best Spanish tradition.

This was Luz Corral, Villa's first wife and, she avowed, his only legal wife, many other consorts notwithstanding. She spoke no English but there was no mistaking the universal language of pride as she launched into her oft-told account of the turbulent, unlettered man she had married in 1909 and served and loved until his violent death in 1923.

For several hours we roamed the old house with her, visiting also the large courtyard and the barracks that were within the enclosure. We handled the bandit's weapons and fingered all clothing hanging in his bedroom. We saw extravagant, faded wall decorations Villa had installed by foreign artisans in an effort to buy refinement. We inspected the bullet-ridden Dodge touring car in which Villa was finally ambushed by men who had once been his friends.

Luz Corral had a cause. Before she died, she said,

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time of Kino's visit for it is described as "en donde canto la poloma—the place where the dove sang."

Kino resumed travel the same day some 15 miles to the north to the Indian village of Cosari by the San Miguel River. On a commanding spot overlooking the river, Kino chose the site for Nuestra Senora de los Dolores—Our Lady of Sorrows—the mother mission of Pimeria Alta which was to be his headquarters for the next 25 years.

March 13, 1687 was the date of this momentous decision. By April the construction of a new church was in progress; in 1690 the partially completed edifice was in use; and on April 26, 1693, the new church was dedicated.

(Bolton visited the Dolores Mission site in 1911 and found what he believed were portions of standing walls of the original Kino church. We found this same site in 1935 in the midst of thick tangled brush but not a remnant of the walls remained. While exploring and studying this hallowed spot we recalled Kino's mention of the bells newly arrived from Mexico and shared his feeling that "the natives enjoyed listening to their peals never before heard in these lands.")

Here was a 17th century counterpart of the modern "man on the go." After only an overnight stop at Dolores, Kino again took to his saddle travelling 75

(continued on page 14)

Frank Warner Angel, Special Agent

By PHILIP J. RASCH

In 1878 complaints of political corruption in the Territory of New Mexico became so numerous and so vociferous that the Federal government was forced into long overdue action. One Frank Warner Angel (records exist in which he signed his middle name as Warren) was instructed to investigate the situation. His reports resulted in the prompt removal of the governor of the territory and directly affected the careers of a number of its most prominent citizens. He thus insured for himself a permanent niche in the history of that state, yet, curiously enough, the earlier events of his life and the reasons which led to his selection for this important mission are all but unknown.

Angel was born somewhere in the state of New York on June 30, 1845, the son of William H. and Harriet Angel. He was admitted to the bar in New York City in 1869, but what law school he attended, if any, is unkown, and he was never a member of the Association of the Bar of the City of New York. The fact that the New Mexican papers referred to him as Judge Angel suggests that he may have had experience on the bench, but at the time of his assignment to this investigation he was engaged in private practice, with his office at 61 Wall Street. Except for this scanty data, his life up to the year 1878 remains a closed book.

In April of that year Angel was appointed a Special Agent of the Departments of the Interior and of Justice, and "authorized and directed to make certain investigations in matters in New Mexico in which the United States is concerned."[1] His original instructions cannot be located in the National Archives,[2] but it is evident from his reports that he was to investigate the murder of John H. Tunstall;[3] examine the charges which had been preferred against Frederick C. Godfroy, Agent of the Mescalero Apaches,[4] Thomas B. Catron, United States District Attorney, Samuel B. Axtell, Governor of the Territory, and the Surveyor General; and to inquire into the conditions surrounding the Una de Gato land grant. Later he was instructed to report on the murder of Pierre Buisson.[5]

Angel arrived in Santa Fe the end of April or the first week in May, and spent the latter part of May and most of June in Lincoln County. His final report on the charges against Axtell sheds a clear light on the reception which he received:

> "I was met by every opposition possible by the United States civil officials and every obstacle thrown in my way by them to prevent a full and complete examination — with one exception and that of the surveyor general, who not only sought but insisted on a full and thorough examination. . . ."[6]

In spite of this opposition—or perhaps because of it—he collected nearly 2000 pages of testimony, much of which has since disappeared from the National Archives.[7] On August 17 President Hayes decided the problems involved were so serious that prompt corrective action was mandatory, and Angel was summoned to the capitol to report in person. His findings so shocked Secretary of the Interior Carl Schurz that he recommended to the President that an immediate change be made in the governorship of the territory. As a result Axtell was replaced by Lew Wallace.[8] Wallace.[8]

Presumably as a reward for a difficult job well done, Angel was appointed Assistant to the Attorney of the United States for the Eastern District of New York (Brooklyn), a post which he held until his resignation early in 1886. After several changes of address during the next few years, Angel settled down at 320 Whitson St., Jersey City. He took an active interest in Republican politics, which did not go unappreciated by the party chieftains. On January 1, 1902, Angel was appointed a member of the Board of Fire Commissioners of Jersey City. Apparently he later resigned from this Board to accept the post of Commissioner of Appeals for the regulation of tax assessments, a position which he held until 1905. Angel died of a cerebral hemorrhage on March 15, 1906, after an illness lasting nearly two years. He was survived by his wife, Sadie W. Angel, and a married daughter, a Mrs. Van Dien. Interment was in the Greenwood Cemetery.

There is, of course, nothing in his later career to suggest what background he possessed for the New Mexican assignment or why he was selected for it. Perhaps some day one of the active members of the Potomac Corral will blow the dust off the pertinent documents in the National Archives and uncover the data necessary to clarify this minor mystery.

Acknowledgments

The writer is particularly indebted to Rutherford D. Rogers, Chief of the Reference Department, New York Public Library; Mrs. M. K. Comes, Reference Librarian, Free Public Library, New Jersey; Miss E. Marie Becker, Reference Librarian, The New York Historical Society, and Miss Louise W. Turpin, Chief, History Division, Brooklyn Public Library, for their assistance in the preparation of the above material.

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she would gain recognition for the Villa home as a national shrine, to mark it as the dwelling place of a patriot rather than the fortress of a bandit. She had written and published a book, "Pancho Villa En La Intimidad" (loosely, "The Truth About Pancho Villa") and inscribed a copy to us "with affection for Mr. and Mrs. D. Harper Simms, hoping they find in this book a Pancho Villa who was a patriot, who loved his people and fought for them to the death."

Press dispatches in recent years brought word of the death of Luz Corral. We haven't been back to see what became of her dream of preserving the old house as a monument. I doubt she would regard the American roadside park as an adequate monument to her husband.

But Luz Corral's autographed book is a prized reminder of a fortuitous glimpse into another of the colorful episodes of Southwestern history.

Best Western Books of 1961

Josephy, et al—THE AMERICAN HERITAGE BOOK OF INDIANS (American Heritage)
Brown—THE PLAINSMEN OF THE YELLOWSTONE (Lippincott)
Fletcher—FREE GRASS TO FENCES (Montana Historical Society—shows copyright date of 1960 on verso of title page but actually released on Feb. 15, 1961).
Patterson—THE BUFFALO HEAD (Sloane)
Hollon—THE SOUTHWEST, OLD AND NEW (Knopf)
Wellman—A DYNASTY OF WESTERN OUTLAWS (Doubleday)
Adams—THE OLD TIME COWHAND (Macmillan)
Eggenhofer—WAGONS, MULES AND MEN (Hastings)
Brooks—JOHN DOYLE LEE, PIONEER, BUILDER, SCAPEGOAT (Clark)
McDermott—SETH EASTMAN, PICTORIAL HISTORIAN OF THE INDIAN (Univ. of Okla. Press)
Jennewein & Boorman (edited by)—DAKOTA PANORAMA (Dakota Territory Centennial Commission)
Edwards—LOST OASES ALONG THE CARRIZO (Westernlore)

IN THE RUNNING TO THE END

Sandoz—LOVE SONG TO THE PLAINS (Harper)
Duke & Frantz—SIX THOUSAND MILES OF FENCE (University of Texas Press)
Myers—I, JACK SWILLING (Hastings)
Loveland—CALIFORNIA TRAIL HERD (Talisman Press)
Easton & Brown—LORD OF BEASTS (University of Arizona Press)
Chapel—GUNS OF THE OLD WEST (Coward-McCann)

BEST REPRINT OF 1961

Clay—MY LIFE ON THE RANGE—with a new introduction by Edward Everett Dale (Antiquarian Press)

BEST WESTERN NOVEL OF 1961

Griffith—THE BIG SCALP HUNTER (The William-Frederick Press)

(continued from page 12)

miles before returning to his base. During this trip he visited a number of Indian villages and determined the locations of the future missions at San Ignacio, Imuris and Remedios all of which lie generally south of Nogales. Bolton lists fourteen expeditions by Father Kino into what is today Arizona; still other unrecorded journeys were made among the widely separated missions. Six of these trips touched the Arizona missions of Tumacacori, Guevavi, and San Xavier del Bac, three of the 24 missions in the Kino chain. In the course of one of these trips in 1694 Kino discovered the Casa Grande ruins, remnants of an ancient Indian village which had long been abandoned even at that time.

Several criteria are used by students of Kino to designate the dates particular missions were founded. Some accept the dates Kino selected the sites as locations for missions; others identify founding dates as the times continuing programs of religious services and officiations for baptisms, marriages, and burials began; and then there are those who accept the dates new church edifices were first used regularly, whether entirely completed and dedicated or not. While these are matters of detail rather than prime importance, a detailed clarification of these points is highly desirable. This project gives promise of satisfying rewards to the student who accepts the task.

Based on one of the several criteria of determining founding dates, Dolores and San Ignacio were founded in 1687; Magdalena, Oquitoa and Tubutama in 1690; Cocospera and Tumacacori in 1691; San Xavier del Bac in 1692; Caborca in 1693; Pitiquito in 1695; and Atil in 1698.

To be continued next issue

CORRAL DUST

BRAND BOOK OF THE POTOMAC CORRAL of Westerners

Publication Office: 4106 25th Pl. N., Arlington 7, Va.

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Tallyman ..... Allen S. Dakan
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CORRAL DUST is distributed to all local and corresponding members of the Potomac Corral of Westerners. You may become a corresponding member for one year by sending your name and address together with $3.00 to Allen S. Dakan, 3928 Washington St., Kensington, Maryland.

All contributions to CORRAL DUST should be sent to Hal Taylor, 4106 25th Place, North, Arlington 7, Virginia.

Riding the Range

You'll be interested in a future issue of *Corral Dust,* for plans include the additional articles by Bob Rose on Padre Kino and a special directory edition . . . with a run-down of the Corral's doings since its beginning, an index of articles published, a listing of all members including corresponding members, and a brief report of papers presented at meetings. We believe it will be an issue everyone will want to keep.

* * * * * * *

And speaking of issues, Philip Rasch, says this about his Lincoln County vignette on page 13: "It seems almost incredible to me that a man could be powerful enough to have the governor of a territory removed on his recommendation, force the resignation of the U.S. attorney, and in general shake up a whole area and still remain almost unknown."

Rasch also calls his article ". . . probably the last paper I shall submit for some time." We certainly hope not, for Phil's Lincoln County items have been most interesting and informative.

* * * * * * *

When D. Harper Simms, former Registrar of Marks and Brands said he wanted to hang up his guns as editor of *Corral Dust,* we told him he could hang up his guns but not his pen. So, Harper, who loves New Mexico with a passion, has brought us all a tale of personal experience—see page 12—one he's told several of us that he's always intended to write. Frankly, we have a hunch we'll be reading more from Harper's pen in issues to come.

* * * * * * *

Our excerpts from the talk of Jody Priest of the Union Pacific brought a letter from Roy E. Dunne, Sheriff of the Chicago Corral. Roy says any of us who might be coming their way are most welcome at their monthly get-togethers on the last Monday of any month, "and we REQUIRE five-minutes notice."

The same goes for any Westerner who may be in Washington on meeting nights—usually the third Thursday of a month.

WESTERN BOOK ROUNDUP

by

The Old Bookaroos

Range Life

The life of the cowboy has been so badly distorted by TV and radio that we welcome the honest treatment given the subject in the extraordinary new book, COWBOYS AND CATTLE COUNTRY (American Heritage Junior Library, $3.95), written by Don Ward with an introduction by Old Bookaroo Jeff C. Dykes, consultant. Although produced for the juvenile trade, this clearly written and lavishly illustrated volume will appeal equally to grownups. The unique cow country photographs and the handsome Russell, Remington, and Seltzer illustrations are more than worth the cost.

The cowboy of the last third of the nineteenth century became the American folk-hero. His life and work has been thoroughly mangled by fiction writers whose tawdry tales have furnished endless galleys of copy to radio and TV exploiters. These mediums too often picture the cowboy as a prankish adolescent horseman who either engaged in the benevolent murder of badmen or practiced robbery to help widows and orphans.

Don Ward portrays the true-to-life cowpuncher as a hired man on horseback who worked cattle early and late and seldom had time for skylarking in town. There was little glamour in his everyday job of trailing cattle, breaking broncs, risking his neck as his pony dodged dog holes in front of a stampeding herd, freezing in winter, or roasting in summer. They seldom bathed, and they slept in smelly suggans that often were soaked in rain or snow. Few could sing and they wouldn't have been caught dead in the dudish togs worn by many modern theatrical cowboys.

Not many cowboys were badmen and only a few carried sixguns for the purpose of killing men. However, there were some "rootin tootin" range wars where a lot of men and horses were shot during bloody battles. There were some psychopathic killers, bounty hunters and gamblers mistakenly identified as cowboys, as Wild Bill Hickok, Doc Holliday, and Kid Curry.

This down-to-earth book should be in popular demand everywhere because of its admirable treatment of the subject under the wide-ranging conditions that exist in the Great Plains and the West. Historical data and dates of trail movements are quite accurate except for the statement that Coronado brought the first cattle into the present boundary of the United States. Actually, this honor must be shared with Ponce de Leon who unloaded cattle in Florida in 1821, the same year that de Villalobos landed the first bovines on the Mexican mainland. Also the word Longhorn should be spelled with a capital "L," as this is a breed as distinctive as Shorthorn or Hereford. A few of the color plates are not up to par. These are all minor defects in a worthwhile book.

Lewis Atherton's THE CATTLE KINGS (Indiana University Press, $6.95) is a scholarly dissertation on the development of cattle ranching as a business. The title seems to be misleading—this is not a mug book or a collection of biographical sketches of the big cowmen. At the same time, while the term "king" has been applied in the past by certain writers to such big cowmen as Henry Miller of California, Sir Sydney Kidman of Australia, Ben Snipes of Washington, and Pierre Wibaux of the Dakotas, it has no standing whatsoever among range folks. The contributions of the kings—i.e., the big cowmen such as Charles Goodnight, John W. Iliff, Richard King, and Murdo MacKenzie—to the settling, stabilizing and civilizing of the West is the main theme of this book. Financing the growing industry, stock companies, and partnerships receive considerable attention. Despite the fact that there isn't much new in this book, the author's research into the numerous written records and his ability to appraise and summarize interestingly make this a worthwhile study. Good bibliography notes, an index, and some fine photographs add to its value.

Richmond P. Hobson, Jr., was one of the discoverers and developers of the last grassland frontier on this continent. In this, his third book, THE RANCHER TAKES A WIFE (Lippincott, $4.95), he continues the story started in *Grass Beyond the Mountains* (1953) and *Nothing Too Good for a Cowboy* (1955) of modern day ranch pioneering beyond the mountains in British Columbia. Rich lets his bride, a city girl and former interior decorator, tell part of the story. Snow, ice, bears, timber wolves, moose, a flood, accidents, and sickness far from medical help plus the problems of starting a new ranch provide Rich plenty of material—he takes full advantage of it all. High adventure.

William Timmons scores dead center hits with his recollections of cowpunching days—TWILIGHT ON THE RANGE (University of Texas Press, $4.95). Willie broke in as a cowboy at age 14 on Charlie Goodnight's Panhandle Ranch where he soaked up sound experience that came in handy years later as a cattle foreman in North Dakota. Goodnight was a kind stepfather to Willie who venerated the older cowman, kept in touch with him and returned to help lay the old ranchman in his grave.

Goodnight sent Willie as caretaker of four buffalo that he shipped by rail via St. Paul to help stock Yellowstone Park. After delivering the humpbacked critters he strayed into Dickinson, N. D. and rooted down for many years. He cowboyed for awhile, tried running a country beanery, and ended up ramrodding

a ranch, the job he was cut out for and liked. He nearly died in a northern blizzard and saw fortunes wiped out as cattle by the thousands starved in the chilly snow banks. Cowboys had their fun at country hoedowns, ranch rodeos, and took only rare weekends in town. There was little shooting, robbing, or killing where Willie rode the range. He did meet a younger member of the Dalton gang and once some hoodlums dumped out a load of booze when North Dakota went dry. Generally he worked hard and had little time for play.

Timmons rode hundreds of horses. Some were mean as Satan but many were top mounts, and he describes them like a knowing man with a sharp eye for good horse flesh. At first he rode the range when it was free open country but later saw the big ranches break up when the nesters and barbed wire put an end to free grass. Willie and his wife now live in Waco, Texas.

We predict that this one will be of the best ten Westerns in 1962.

The Texas Kid

University of Oklahoma Press has published for the first time THE WEST OF THE TEXAS KID—1881-1910 ($2), the recollections of Thomas Edgar Crawford, dictated when he was over 70 years old, shortly before he died in 1941. Stimulated by lurid tales about Hickok, Carson, and others from Beadle's Dime Novels, youthful Crawford headed for Kansas and became a cowboy. He took naturally to horses and guns, and worked trail herds in Texas where he picked up one of several monikers, The Texas Kid. In the course of 25 years, he rambled over cattle and owl hoot trails from Canada to Mexico, including one ride from Kentucky to Virginia. He ranched in Montana and tried mining in California.

The Kid says he omitted some of his most colorful experiences in order to protect his wife and two daughters. His time-dimmed memory carried him off his map in several instances but these meanderings are pointed in the informative introduction by western history authority and Old Bookaroo Jeff Dykes who edited this manuscript.

The author claims to have been associated in his early years with western outlaws such as Henry and Belle Starr, Black Jack Ketchum, Butch Cassidy, Kid Curry, and Flat Nose George. He practically admits he was a member of a trip that successfully held up a bank at Payson, Utah.

Crawford has turned out a worthwhile book of personal recollections of hunting and ranching that contribute handsomely to western history. Also, there are a number of fine drawings by amigo, Nick Eggenhofer.

The White Blackfoot

BLACKFEET AND BUFFALO (University of Oklahoma Press, $5.95) gathers many articles and stories by James Willard Schultz into book form for the first time. Many of them were hidden away in newspaper and magazine files of long ago and some are from Schultz's treasured notebooks. He planned this book but died in 1947 before he got around to compiling it—this task fell on his second wife, Jessie Donaldson Schultz. She had the editorial assistance of Keith C. Seele, like Schultz, an adopted member of the tribe. The illustrations, the glossary of geographical names (English and Blackfoot), Seele's introduction, and the index all add to the value of this fine book.

Texas Indian Wars

We should be grateful to Sol Lewis of the Antiquarian Press for reproducing the extremely scarce book, ON THE BORDER WITH MACKENZIE ($17.50) by Capt. R. G. Carter. Old Bookaroo, Jeff Dykes, owner of many of Carter's letters and papers, has written an instructive introduction about the Captain and his writings. Issued in a small edition in 1935, it has been one of the most sought for modern books on the West.

Dykes says that the Captain's book contains the most complete account of the Indian Wars of the Texas frontier in the Seventies available to date. Carter was brevetted Captain for "gallant services in action" when Mackenzie raided deeply into Mexico to smash a renegade band of Kickapoo Indians who preyed on Texans, plundering their property, killing adults, and enslaving children.

Carter presents interesting galleys of detail about Ranald Mackenzie's campaign against Texas savages who had successively hexed early settlers. The story of Mackenzie's knockout punches are vividly narrated in a style that makes history a pleasure to read. There's excellent descriptions of the land, vegetation, people, towns, and animals. Newly married, Carter tells of his jolly honeymoon trip from West Point to San Angelo via train, boat, stagecoach, and horseback. In their youthful zest for living, the newlyweds frisked through frontier hardships with refreshing optimism.

This is a handsome edition limited to 750 copies which soon will disappear. Karl Brown prepared the excellent index which appears for the first time in this reprint. We recommend this highly to those interested in the West, Texas, Indians, and early army life.

Treasure

TREASURE HUNTERS (Fawcett, 75¢) by Robert I. Nesmith and John S. Potter, Jr. is about the location of and the techniques of finding treasure on land and sea. It contains chapters on Ghost Towns and Lost Mines, Gold Panning, and Underwater Placer Gold that are of particular interest to the treasure seekers of the West. There is also a map of the West Coast showing the legendary locations of prize ship wrecks. The booklet is nicely illustrated.

NEVADA TREASURE HUNTERS GHOST TOWN GUIDE (Theron Fox, 1296 Yosemite Ave., San Jose, California, $1.50) is a very unusual booklet. It has a double-page 1867 county map of Nevada and in a pocket inside the back cover there is a larger 1881 folding map of Nevada. The most important thing in the booklet is the glossary of 800 place names from the maps that provides a handy reference to old mining camps, ghost town sites, trails, spring and water holes. This basic information is a must to the treasure seeker or the ghost town buff.

Fighting Man

BACA'S BATTLE (Stage Coach Press, $2.75) by V. B. Beckett is the reprint of a news story that appeared in "The Black Range," published at Chloride, New Mexico, in 1884. It also contains Elfego Baca's own account of the battle written 60 years later. Publisher Jack Rittenhouse has provided an interesting introduction. The title page illustration (also used on the cover) is by Jose Cisneros. This is a very attractive little booklet in an edition of 800 copies.

On Father Kino's Trail

W. THETFORD LeVINESS

FATHER EUSEBIO FRANCISCO
no arose from his bed of calf-
ns and crudely woven blankets
t springtime sunrise at Tuma-
ori. As he was about to enter
little church to say Mass, a
ht-riding messenger brought
gent news. Soldiers had arrested
Indian in San Ignacio and would
cute him next day.

Tumacacori and San Ignacio
re mission stations in Sonora,
enty miles apart. The year was
00, and the good padre could
ily surmise what had happened.
ttle barons and mine owners,
h the support of the military,
d exploited Indian labor for
ades in this northern outpost of
w Spain. Workers who rebelled
re publicly whipped; too often, a
few were hanged. Sometimes
priest could effect a pardon—or
he failed, at least he'd be there f
last rites.

Father Kino took time only f
Mass and hurried preparations. I
covered the sixty-two miles
horse to Ímuris by midnight. Ne
morning, he rode the remaini
eight miles to San Ignacio, said
early Mass there, and saved t
Indian from death.

This anecdote attests not only
the padre's zeal as a missionar
but to his riding ability as we
Father Kino spent a good deal
time on horseback, with seeming
tireless durability. In a span
only three days in 1699, for i
stance, he traveled from 250 to 3
miles, from Batqui to Sonoita
Búsanic, stopping to preach a
baptize in five villages along t
way.

He was one of the greatest m
sionaries ever to work among t
Indians of the Americas. He a
rived in the Pimería Alta—t
upper lands of the Pima—in 168
and for twenty-four years, un
his death in 1711, he ministered
the spiritual and material needs
those Indians and others from su
rounding regions. New interest
Kino's life and accomplishmen
was aroused with the finding of h
long-lost grave in the plaza of Ma
dalena, Sonora, in 1966.

The interest is manifested main
in the increased number of touris
and historians who have ma
trips through Arizona and Sono
over the past few years to vie
remains and reminders of the
markable priest. He was agricu
turist and cartographer as well
spiritual leader; he founded ma
ranch settlements for his Indi
converts, and was the first to sh
that Baja California is a peninsu
rather than an island.

The Gadsden Purchase of 18
placed the international bounda
in the heart of "Kino country."
tour of all the sites, or even t
most significant ones, is a bir
tional adventure.

It is multinational, too, if o

ion church of San Jose de Tumacacori
iles south of Tucson, Arizona, built by Franciscans
nd 1800 on a site first visited by Kino in 1691.
ve elements and vandals have left only hints

Brass trays and pitchers demonstrate the Ecuadorian artisans' mastery of repoussage

OAS headquarters in Washington, D.C., where similar exhibits by Chile, Peru, and other countries have also been held [See *Américas,* July 1967, April 1970.]

In order to make their works known to the people of the United States, a group of 110 Ecuadorian artisans brought an enormous assortment of products typical of their native country to be shown first in the handsome Hall of the Americas and later in New York. Visitors were given the opportunity to appreciate admirable works in bronze, wood carvings, paintings, furniture, repousée leatherwork, and exquisite jewelry, as well as pieces of fine handiwork (lace, embroidery, and so on), shoes, carpets, leather jackets, straw hats, hand-embroidered shawls and a thousand other things. The freshness and color of the bread dolls, the ponchos and shawls of the Otavalo Indians, some of the bronze pieces, straw figures, and pre-Columbian reproductions and vessels were the delight of the visiting and buying public, who eagerly welcomed the authentic examples of folk crafts.

Strictly speaking, it would not be proper to classify all the articles exhibited as folk crafts, as many of them fall into the category of small household businesses and middle-size industry of handicraft origin. But the show, which was reminiscent of a true Andean market, in general served its intended promotional purpose and at the same time served to further the cause of the integration and understanding of the peoples of the Hemisphere. As Ambassador Jorge Fernández, Representative of Ecuador on the OAS Permanent Council, was later to remark: "The exhibit brought to Washington by the 110 artisans is a bridge between peoples which has been built by Ecuadorian craftsmen—that is, by the people of Ecuador themselves." Because, as we must not fail to mention, the valiant venture was planned, organized and financed by the exhibitors themselves, the majority of whom were the creators and producers of the art works and objects presented. □

Handmade articles from all over Latin America are available at the gift shop beside the tropical patio of the Pan American Union Building

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Elsa Huras de Hollstein, formerly the Ecuadorian consul in Washington and now an employee of the Inter-American Development Bank, is a fancier and promoter of folk arts and crafts. She has organized exhibits in Washington of works from Ecuador and Chile, and is preparing exhibits from Bolivia, Colombia, Peru, and Venezuela. The article

, educated in Germany, took a
ue saint as his patron, was
ed by a Portuguese noble-
an, and sailed to the New
ld from Spain.
e birthplace of Eusebio Chino
original spelling) was Segno,
e Italian Tyrol; he was bap-
there August 10, 1645. At the
of eighteen, he nearly died of
lness. Attributing his recovery
e intervention of St. Francis
er, he added the name of that
ue from the Pyrenees to his
and decided on holy orders.
ttended a Jesuit college in the
nan province of Bavaria, and
me a learned mathematician.
e universities of Europe vied
his services; several offered
professorships. But, ever eager
llow the footsteps of St. Fran-
Xavier, he declined and asked
uperiors to assign him to the
ion field.

the seventeenth century
ts entering Spanish or Portu-
e colonies as missionaries had
so at no expense to king or
try. They were required to ob-
financial backing. Kino got his
Maria de Guadalupe de Len-
e, sixth duchess of Aveiro and
ess of Arcos y Maqueda. This
uguese lady of the highest no-
was the oldest daughter of
e de Lencastre and a descend-
of the famous John of Gaunt,
of Lancaster and son of Ed-
III of England.
e recently published letters
wrote to that gentlewoman
l a good deal of life in north-

ern Mexico at the time, and the courage and ingenuity needed to take Christianity and European civilization to the Indians of that far frontier.

I have been one of the many thousands who have visited Kino's grave in Magdalena since its discovery. With Alfredo Santiago along to take pictures, I made a round trip from Santa Fe, New Mexico, in a four-wheel-drive vehicle, seeking out many of the twenty-three spots where the padre is known to have labored. The churches and other structures he built are in rubble today, but on some of the sites later priests buil churches, and a few utilized the ol foundations.

Several Kino site structures ar still in use, on both sides of th Arizona-Sonora border. They ar majestic monuments to a life o service in a harsh land and an eve harsher age.

Magdalena was our goal, bu since the route from Santa F passed through Arizona we stoppe to see the relics there first. Arriv ing in Tucson late on an autum afternoon, we stayed overnigh with friends and journeyed th five miles to San Xavier del Ba

Above:
Mortuary chapel, behind the Tumacacori Church, was never completed

Right:
Side view of Tumacacori Church, whose long axis runs north and south. To the east was a closed courtyard, surrounded by arcades and rooms now fallen into ruin. Tumacacori was made a National Monument in 1908,

Kino was there as early as 1692; a small church had been built five years later. San Xavier was a way-station for trips farther north, and in 1700 he began a large church there. Additional work on the structure was recorded in 1702, but was not mentioned again in his lifetime.

Events at San Xavier in the eighteenth and early nineteenth centuries are typical of what occurred at several of the missions founded by Kino. Jesuits had charge until 1767, when Charles III, King of Spain, abruptly ended their work in America. Vengeful and unexpected in the politics of the period, the royal decree banished the Society of Jesus from Spain and her colonies. Decades of Jesuit labor in the far reaches of the empire were lost.

Other orders furnished replacements, and Franciscans soon penetrated to the Pimería Alta. They took over some of the old sites and abandoned others. At San Xavier del Bac, in the years 1783-1797, they built, on what archaeologists say were almost certainly Kino foundations, the "White Dove of the Desert"—the magnificent structure seen there today.

The church is still used by Papago Indians, a tribe converted by Kino. The exterior has been restored in recent years and so have the outbuildings, but the inside of the structure is authentically old—with original *santos* and tapestries. A few paces from the church is the mortuary chapel, a place where, in early times, bodies were kept awaiting burial.

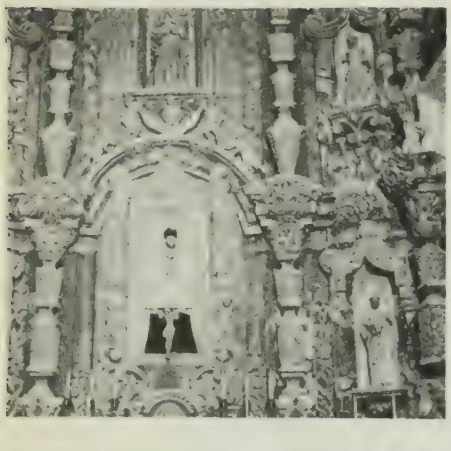
Passing Túbac in the early afternoon, we recalled that somewhere in this vicinity was Guevaví—another place where Kino worked. No ruins stand, and historians are not sure of the exact location. We didn't stop.

Soon we reached Tumacacori, which the Gadsden Purchase took from Sonora and gave Arizona. The site is now a U.S. national monument, and Park Service personnel showed us around. Built in 1822 but abandoned soon after, the roof has caved in but the remaining walls have been stabilized. The grounds include a mortuary chapel and smaller outbuildings. A museum, constructed in traditional mission architecture near the monu-

carefully planned exhibits the and times of Father Kino. One rama, which lights up at the of a button, portrays Indians tending high Mass at Tumac in its heyday. A recording chant likely to have accompa the liturgy plays as a musical drop.

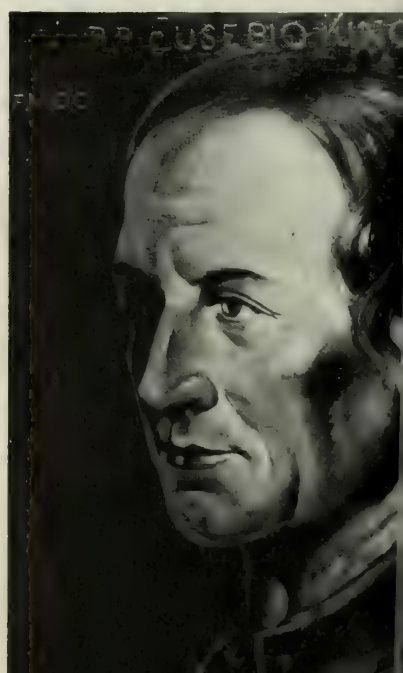
We were eighteen miles from Mexican border, so we drov Nogales, Sonora, for the n Music was there too, but a diffe kind—*mariachis* played at our ner of chicken *tacos*. Re-ente the United States in the morn we journeyed east about twe five miles to Lochiel, Arizona. crossed the border at this p obtained permits for ourselves the car, and were in Santa C Sonora, seven miles into the terior, by 10 a.m. It's a rough from there to Mexico's Route 2 we chose to go that way bec of San Lázaro.

The date Kino built the church there, or its exact wh abouts, is not known preci ranchers today use a haci chapel for worship. But the p was there many times, and he tioned San Lázaro in his writ often.



Above left: *Baroque embellishment above altar, San Xavier del Bac Mission, near Tucson, Arizona*

Left: *Statuary in San Xavier del Bac*



Modern painting of Father Kino. No contemporary

Left: *Street in modern Caborca, Sonora, Mexico. Father Kino established a mission nearby in 1694*

Below: *Church in Caborca built in the 1780's on the site of a Kino mission*

e junction with Route 2 is Cocóspera, where Kino ed diligently during his years onora. Driving west, we came an impressive ruin atop a bluff on the right side of the way—all that remains of the eighteenth century Franciscan ion there. That church, also, is ved to have been constructed ino foundations.

e arrived about mid-afternoon, a storm was coming up. While was still sun enough, Alfredo ed away with his camera. He ome excellent pictures of Co-era, inside as well as outside; of the tiny church recently for services, a few feet away. roof of the ruin is caved in—es weren't necessary to photo-n the interior. The brown s turned gray, then almost , as dark clouds swiftly de-led over the hill. As Alfredo more pictures in various de- of natural lighting, emotion ; over me; as thunder occurred lighting appeared in giant ks across the sky I thought of ending of the temple on the Good Friday on Calvary. I it difficult to return to the y of twentieth century Sonora e descended the slope to the way in a drenching rain.

Ímuris, another Kino site. At this point Route 2 joins Route 15, the main north-south thoroughfare from Nogales to Guadalajara. Again, there are no buildings from Kino's time still standing, but we know from the padre's records that Ímuris was an important mission.

Only fourteen miles south of Ímuris on Routes 2 and 15, then two miles west on a dirt road, is San Ignacio, where Kino saved the Indian from execution. The turn-off is well marked—by a huge sign pointing to a small Protestant church. The Franciscan mission on the plaza serves most of the people today; the date it was built is not precisely known, and neither can it be ascertained whether it is on or near Kino's original structure. It is, however, one of the larger Kino site churches. The lady in charge opened the door for us, and Alfredo took pictures of the interior, including one of the altar from the high pulpit.

Back on the highway, in another ten minutes we had covered the three more miles to Magdalena. It was about dark, so we found, about a half block from the old plaza, a lovely hotel, vintage around 1900, with a patio large enough for parking cars.

We were now in the heart of

father rode his horses, preached t his neophytes, recorded his accon plishments, and finally died. Als we were far enough into Mexico t enjoy its full flavor. We could hea a small orchestra playing fol music in the *zócalo* as we dran *margaritas* and ate *enchiladas* fo the evening meal.

Magdalena, a city of abou 10,000, is thoroughly modern- with a touch of the old. Overhan ing balconies line its narro streets, and the Moorish pervade the architecture of its public build ings. Fruits and vegetables are o sale everywhere. The night wa warm, and scores of young couple and others were strolling in th plaza. It was a typical Mexica pastime in a typical Mexican se ting—with one exception. In a open grave on the plaza's west sid were the mortal remains of th great turn-of-the-eighteenth-cen tury apostle to the Pimas, Euseb

In 1966 archaelogists, working
n rom musty historical documents
nd with tools of their own profes-
ion, found Kino's body a foot from
he adobe wall of a towering mu-
icipal building. The edifice has
ince been demolished and a small
hapel constructed in its place—a
eplica of the one believed to have
xisted when he died there in 1711.
The grave is a national shrine,
uarded by Mexican soldiers day
nd night. Townsfolk speak with
ride and affection of *los restos del adrecito* (the remains of the dear
ather).

We waited till morning to visit
he grave. The custodian was most
ordial and gave us every coopera-
ion. He let Alfredo descend to the
evel of the body for some close-
ps.

The remains lie exposed, under
lass, exactly as they were dis-
overed four years ago. No contem-
orary portrait of Kino is known
o exist, but biographers say he
as short of stature. With this in
ind an unknown artist in San
rancisco did a portrait, probably
rom composite descriptions, in
937. Skull and torso measure-
ents reveal it as perhaps a good
keness, and it is among the arti-
acts exhibited in a little museum
t the grave.

Alfredo took other pictures in
Magdalena. On the plaza with
Kino's remains is a lavishly orna-
ented Franciscan church, built in
829-32. In daily use, it is much
estored and has a modernized in-
erior. Its tower and variegated
ome dominate the entire city and
ay be seen from the countryside
or miles around.

Out front is a simple monument
o the illustrious padre, erected in
945, the two hundredth anniver-
ary of his birth. No one knew at
hat time that he lay buried so near.

The Kino trail took us next to
Cucurpe, twenty-eight miles from
Magdalena in a southeasterly di-
ection. The road is unpaved but
raded much of the way. This was
Kino's headquarters all the years
e was in Sonora, but his church

Cocóspera mission ruin, near Ímuris, Sonora, Mexico. Church was built by Franciscans in the late eighteenth century on foundations believed to mark one of Father Kino's sites

Cocóspera. Interior of mission ruin

disappeared. Ranching is still done on the banks of the San Miguel River in this beautiful valley; farmers and townsmen will point out the rubble. This most important Kino site was his base of operations for twenty-four years.

The round trip to Cucurpe took most of the day, so we returned to our hotel for a second night in Magdalena. Getting an early start on the fifth day of our journey, we continued south on Routes 2 and 15.

Santa Ana, where the highv
again divide. We took Route
the west.

This artery is paved all the
to the Pacific Coast. We arrive
Altar, fifty-two miles from S
Ana, by mid-morning. There
turned off on a dirt road that
north to Sásabe, a tiny por
entry on the boundary west of
gales. We visited three Kino
churches within twenty-one n
and returned to Altar by the

he churches are at Oquitoa, Atil, Tubutama. Just beyond the skirts of Altar the road joins west embankment of an irriga- ditch man-made to bring wa- from an artificial reservoir. road is narrow, and the wheels our car were within a foot or of the channel at several nts. The road and ditch climb ether, and as we reached higher ations we noticed locks at in- rals—control valves to bring er into Altar with minimum te.

Kino rode horseback over this te many times; he founded ng Christian communities in the a. Franciscans took over the set- ments in 1768, a year after the uit expulsion, and soon built re churches at Oquitoa and Atil.

ch in the old plaza of Magdalena, ra, Mexico, near which the remains ther Kino were discovered in 1966

eenth century Franciscan church in ito, Sonora, Mexico, stands on the f another Kino mission

Those religious edifices, though in advanced stages of deterioration, are still used daily. By the year 1778, Franciscans built a church at Tubutama, and this is one of the best preserved of all the Kino site structures today.

San Pedro y San Pablo de Tubutama gleams in the midday sun, and Alfredo got some excellent pictures of the exterior. The white walls, tower, and dome are visible from the south across the reservoir and from the road toward Sásabe on the north. Tubutama's inhabitants constantly repair and refurbish the stately church and are justly proud of its connection with Kino and his times.

Back in Altar, we headed west again and were soon in Pitiquito, twelve miles distant. This is another Kino site, and in the 1770's Franciscans built the large church seen there today. Constructed on a slight rise on the fringe of town, it is one of the more picturesque of the churches we visited. Alfredo got his usual set of good pictures and we drove the eight miles to Caborca before dark.

We found a thoroughly modern motel there with a restaurant on the premises. Caborca has a violent history. On Easter Eve 1695 the priest whom Kino had left in charge there was killed in an Indian uprising. The present church dates from the 1780's—again, an architectural gem of the Franciscans, accomplished after the Jesuits had been banished.

This building, crumbling into ruins a decade ago, has been restored by the Mexican Government. It figured in a little-known event in U.S.-Mexico relations soon after the Gadsden Purchase. In April 1857, Henry A. Crabb led a group of eighty-seven filibusters from San Francisco in support of a revolutionary party in Sonora. The rebel faction gained power before he arrived and immediately repudiated him. Crabb and his followers were stopped near Caborca and asked to leave the country. They refused, fought their way into town amid

mandeered a row of one-sto adobe rooms on the plaza opposi the church. After extensively dan aging the building in exchanges gunfire with Mexican soldiers, the surrendered. All but one who su vived the fighting were shot witl out trial. Diplomatic wrangling e sued in Washington and Mexi City, but Civil War in the Unite States and French intervention i Mexico put an end to it. The churc Nuestra Señora de la Concepció bears a plaque on its battle-scarre façade commemorating the heroi of the town's defenders, and o April 6 each year Caborca cel brates the bloodbath with a fiest

Alfredo photographed the churc from several angles, and took som pictures inside as well. We le town around noon, and continue on Route 2 to Sonoita, on the U.S boundary 106 miles away. This wa the westernmost outpost of Kino' work in Sonora; his Church of Sa Marcelo was not rebuilt, and eve the ruins of its foundations ar barely discernible. We crossed th border, passed through customs i spection, and were at our friend' home in Tucson by midnight. Ou seven-day trip ended in Santa F next day.

We had seen all the Kino site where Franciscans had built late more durable churches in Arizon and Sonora. The most importan ruin we did not visit was Nuestr Señora de los Remedios, near Cu curpe; others we missed were a Síboda, Santa Teresa, Sáric, Aqu muri, Busánic, Ootcam, and Bisan In the space of a week, we ha covered hundreds of miles of Kin trails, in a high-powered motor ve hicle and mostly over paved high ways. Thinking back over nearl two centuries of history, we had t ask ourselves, "Could not Kin have done it quicker—with hors and saddlebag and cross an cruets?"

W. Thetford LeViness is librarian the New Mexico State Capitol in Sant Fe and writes often on the Southwes He has contributed previously t

FROM BLOSSOMS, BIRDS, BUTTERFLIES

ALICE LANDAU

Fashion is a curious phenomenon, born in the minds of great designers in an act of the purest creativity and spread around the world by tacit acquiescence. And if the larger industries admittedly are influential in changing the styles, there is still something mysterious about the acceptance of certain innovations, which soon become the property of everyone, until at last they are abandoned and, eventually, even considered ridiculous. Why did we have *these* fashions and not *those*? Why crinolines, elaborate white wigs, and tiny waists? Why the ultrafeminine figure festooned with bows and ruffles?

Logic has no answer for these questions. A uniquely personal and hidden wisdom, with its own raison d'être, must be responsible for the spontaneity of these changes.

As every field has its pioneers and leaders—people with intuition and foresight—the world of fashion has its Olly and her highly individual approach. And it is principally in the Brazilian natural scene, as well as in all other aspects of her country, that she finds inspiration to paint her fabric and to determine the lines of the clothes she

SOUTHWESTERN MISSION RESEARCH CENT

SMRC-NEWSLETTER

VOLUME I, NUMBER 3 NOVEMBER 1967

When we began publishing the newsletter this year, we realized there was a lot to say about events in the southwest. What we did not realize was that our own involvement in them left little time to report those events while they were still timely. Pardon us for being late, but a lot has happened since last May.

PADRE ON A PEDESTAL: Herbert E. Bolton thought of Padre Eusebio Francisco Kino as a Padre on Horseback. Today he might reconsider and call him the Padre on a Pedestal because so many statues of Kino have been erected in recent years. From the modest beginnings of the equestrian bronze now at Tumacacori the Kino statues have reached heroic proportions with the work of Suzanne Silvercruys on display in the national capital. Following the discovery of Kino's grave in Magdalena, Sonora, the Governor of Sonora, Luis Encinas Johnson, commissioned Julian Martinez of Mexico City to fashion a greater-than-life size statue of Kino on horseback. Political upheavals in Sonora postponed elaborate ceremonies commemorating the discovery of the grave, but late in the spring a four-ton bronze statue of Kino was dedicated and placed at the northern entrance to Hermosillo. In late summer a duplicate casting was donated by Encinas to the people of Arizona and this statue was erected on the capital grounds in Phoenix. The work of Martinez was directed by the measurements taken from Kino's skeletal remains in Magdalena. The resemblance of this equestrian statue to the earlier impressions of Kino depicted in the Washington, D.C. statue is most remarkable.

BEATIFICATION OF PADRE KINO PROPOSED: An announcement on September 1 was made in Tucson and Hermosillo that a three man, historical investigation team had been formed to present all historical data relevant to Kino's life to the Congregation of Rites in Rome. This is the first step normally taken in a process for beatification in the Roman Catholic Church. The move will have distinct historical effects since all known information on the life and personality of the man in question will be meticulously gathered and published for presentation to the Congregation. The greater portion of this work is already complete. Appointed to the team were: Rev. Ernest Burrus, S.J. (Jesuit Historical Institute, Rome), Rev. Kieran McCarty, O.F.M. (superior, Mission San Xavier del Bac), and Rev. Cruz Acuna (historian, Diocese of Hermosillo). Rev. Charles Polzer, S.J. was charged with the coordination of the process in Tucson.

KINO MEMORIAL IN MAGDALENA STALLED: Progress on the Kino memorial in Magdalena was halted in late September. At that time the demolition of the city hall and jail were nearly complete, but legal snarls and the lack of municipal funds prevented continuation of the archaeological work begun in 1965. Until sufficient funds are available the grave-site will remain protected only by its present shed roof. A citizens' committee from Magdalena has begun attempts to raise the needed money and clear the legal difficulties. At least they're optimistic.

GUIDE TO THE TEXAS MISSIONS: Some seven years ago George B. Eckhart performed a useful service in his compilation of the Guide to the Sonora Missions (Arizona and the West, Summer, 1960). He felt another guide was in order, but this time to the missions in Texas. Eckhart has compiled a short and concise guide to the Spanish Missions of Texas. The annotated list first appeared in the Kiva (February, 1967), and it has now been reprinted with somewhat enlarged maps. Don Bufkin drew six maps to accompany the historical sketches. As one might expect, George has included a number of pictures from his extensive collection of mission photographs. Copies are available from Eckhart at $1.50 each (P.O. Box 5315, Tucson, Arizona).

PATHS OF THE PADRES THROUGH SONORA: A lawyer turned traveller has become an author as well. Paul M. Roca of Phoenix has written one of the most useful and unusual guides to the Sonora missions ever to see print. Paths of the Padres Through Sonora (Tucson: APHS, 1967) is an informally written, scholarly survey of the history and present condition of nearly 150 missions and mission sites in Sonora. Roca's first-hand knowledge of the terrain and his extensive investigation of historical sources makes the book extremely useful. The descriptions of the mission and mission sites follow a sequence of their locations along the various river systems of Sonora. This approach provides both a valuable guidebook as well as a valid historical chronology since the majority of the missions were established in an orderly fashion. The book is still available from the Arizona Pioneers' Historical Society, Tucson, at $12.00 a copy.

THE GRANDEUR OF PECOS: The prevalent assumption about Spanish colonial structures being puny and insignificant on the northern frontier suffered another blow this summer. Mrs. Jean Pinkley, chief archaeologist at the Pecos site, uncovered a section of white plaster wall that belonged to the mission of Nuestra Senora de los Angeles de Porciuncula. The buried ruins of the church disclosed that the building which was in use before the Pueblo revolt of 1680 had a

EXCAVATIONS AT SAN XAVIER DEL BAC: Archaeological excavations at Mission San Xavier del Bac in southern Arizona continued until May of this year, with an intrepid crew of volunteers—chiefly students from the anthropology department at the University of Arizona—wielding shovels, brooms, brushes, and trowels every Saturday until it simply got too hot to work. Final examinations and summer vacation also contributed to the work stoppage. Sounds like a wildcat strike doesn't it?

All the sweat and blisters eventually led to the uncovering of a lengthy north-south running wall, presumably the west hard-packed adobe base of the wall of some 18th century structure, maybe another church. This wall is clearly earlier than the previously-outlined walls of a church built by Father Alonso Espinosa starting in 1759, the former being lower and enclosed within the latter. If it is part of a church, it may be one which was begun about 1752 and never completed or it may be what remains of a church dating from 1732. It now appears that there may have been four, or even five, Missions San Xavier del Bac built on or near the site of the present church. More archaeology, and more of Father Kieran McCarty's probing of historical documents, should hold the answers.

And speaking of Father Kieran, Vice President of the SMRC, he is now pastor of Mission San Xavier in addition to being its resident historian. He replaced Father Linus Hohendorf as pastor during the summer.

FATHER BONAVENTURE'S LIBRARY: Father Bonaventure Oblasser, O. F. M., died in February of this year. He was one of the outstanding scholars of the history of Pimeria Alta, and during his long life he built a remarkable collection of books, journals, holograph diaries and manuscripts, photographs, and related source material pertaining to the history of New Spain, northern Sonora, and southern Arizona—not to mention general works in history and anthropology. This entire library is now housed in a refurbished room at Mission San Xavier where it is under the watchful care of Father Kieran. In a future issue of the newsletter we'll bring you Father Kieran's own report on this truly splendid historical and anthropological resource.

THE MISSION AT ZUNI: Archaeologist Louis Caywood of the National Park Service spent a busy summer at Zuni Pueblo, New Mexico, digging into the ruins of the old adobe-constructed Spanish mission here. It is planned that excavations are a prelude to restoration.

In digging into the church sanctuary, Louis came upon human skeletal remains presumed to be those of Father Pedro de Avila y Ayela, a Franciscan missionary martyred by the Zunis in 1672. The remains of another priest found earlier, are as yet unidentified.

The church, which rests in the center of the old part of Zuni Pueblo, has walls that are four feet thick. Its construction began about 1629.

HAWIKUH: In July, 1540, Francisco Vasquez de Coronado and his men breached the walls of the Zuni Pueblo of Hawikuh. 377 years later, anthropologist Frederick Webb Hodge and Zuni Indian laborers excavated large portions of the ruins of the venerable village. At long last the report of Hodge's excavations has appeared in print. It is published by the Museum of the American Indian, Heye Foundation, New York, as their Contributions Number 20, dated 1966. Watson Smith and Richard and Natalie Woodbury are the editors who labored long and hard to work Hodge's notes into publishable form.

Although the Spanish artifacts which were present at Hawikuh are not reported on in this volume, there is frequent mention throughout the monograph of Spanish-period occupation, architecture, and architectural influence on Zunis.

MAGDALENA ARTIFACTS: The distinguished art historian and archaeologist, Sr. Jorge Olvera, left his Mexico City headquarters in September to pay a too-brief visit to Tucson and the University of Arizona. He and Bernard Fontana completed the analysis of all the artifacts which were dug up in Magdalena during the successful search for the grave of Father Eusebio Kino. There are now drafts of manuscripts on the Indian and non-Indian ceramics; bone, wood, and metal objects; glass and wooden beads; other glass objects (chiefly bottles); stone tools; shell ornaments; and plastic items—all a bonus in the search for Kino and which taken together span a time from the prehistoric period (pre-1687) to the present. Plans are underway to publish these analyses in Mexico.

The artifacts have been returned to Magdalena from the University of Arizona, and they will be permanently stored there.

The next issue of the newsletter is scheduled for midwinter, at which time we hope to begin publication of bibliographical material. Each member of the SMRC is encouraged to send in bibliographical data that may be of interest to fellow members. We also repeat our invitation to you to use these pages as a means of keeping everyone else posted on your projects and progress. Just drop a line to any one of the three addresses listed below.

SMRC Newsletter
949 East Second Street

Dr. Bernard Fontana
Arizona State Museum

Rev. Charles Polzer, S.J.
1615 East Second Street

Talk by Galvez Building
Kino-Commemorative Mass
Tuma - 12/13/70

By the year 1691, one hundred years had elapsed since the ~~arrival of the first~~ Jesuits began their the Indians as missionaries ~~among the tribes~~ in northwest Mexico ~~Jesuits in the missionary field of Mexico~~.

In concert with other religious groups engaged in the task of bringing the message of Christ to widely scattered Indian bands, ensconced in the valleys and along the waterways of the vast and rugged land of the northern frontier, the Jesuits had demonstrated remarkable success in their first century of missionary endeavor.

Along the coastal plain and estuaries bordering the Gulf of California, Jesuit missions dotted the landscape of Sinoloa and Sonora, attracting thousands of natives representing many disparate tribes, even the formidable and invincible Yaqui.

Other Jesuit missions penetrated the mountain slopes and yawning chasms of the towering Sierra Madre Occidental, where Tepehuane and Tarahumara tribes responded affirmatively to the appeals and teachings of the Jesuits.

In the peninsula of Lower California, preliminary efforts had been recently ex that would lead to the establishment of future permanent missions.

But along that ~~northern~~ frontier of northwest Mexico, the farthest advance recorded in that century of progress took place among the Upper Pimas, in the Pimeria Alta of northern Sonora, where, in January of the year 1691, a Jesuit by the name of Eusebio Francisco Kino visited the distant villages of Tumacacori and Guevavi, overlooking the Santa Cruz River.

It was the first of many future visits, during which the inhabitants would be exposed to a transformation (and would undergo) in their subsistence patterns, in their religious outlook, and in their social organization.

During the remaining twenty years of his life, Father Kino introduced many innovations into the life and culture of the Pimas and Sobaipuris of northern Sonora and southern Arizona.

Their inventory of agricultural products were soon enhanced by the addition of new grains, vegetables and fruits.

Cattle ranches appeared at Tumacacori and Guevavi, as well as at San Xavie del Bac to the north and at Quiburi on the San Pedro to the east, where the Sobaipuris were well entrenched.

The introduction of domesticated livestock, and an enlarged range of agricultural resources reduced, if it did not entirely eliminate, the specter of famine, for Kino well recognized, that until the needs of the body were provided for, the needs of the soul tend to be neglected.

Concomitant with the reorganization of the economic structure was the establishment of churches, chapels, and visitas.

Where the size of the village warranted a church or cabezera, as it was called, a resident missionary was assigned.

All too often, however, and much to Kino's dismay, the chronic shortage of priests nullified the realization of this ideal.

During Kino's lifetime no resident missionary could be afforded in the Arizona missions of Tumacacori, Guevavi or Bac although churches or smaller structures cal chapels were erected in those localities.

To celebrate Mass, to confer the Sacraments, to instruct the Indians and to comfort and encourage them in times of sorrow and distress, Kino traversed souther Arizona at least fourteen times during the decade following his first visit.

On these occasions he not only attended to the religious needs of the people, which were ever foremost in his mind, but carefully noted items of geographical and geophysical interest.

In this connection his competence as a mathematician and cartographer stood our prominently, and his map of Pimeria Alta, based on journeys made frequently

and along different routes, appeared in print in 1705, and remained for over a century, the principal and most accurate map of the region.

His conviction that Lower California was not an island but part of the mainlan restored interest in that area, culminating in the resumption of missionary activity and colonization of that region, and stimulated a desire to extend the frontier into Upper California, a desire finally consumated in the next impulse o frontier expansion in the latter 1760's under the leadership and inspiration of Captain Portolá and Father Junipero Serra.

As an aside, one may observe that Kino's interest in astronomy, as a corollary of his mathematical pursuits, led to the publication in Mexico City of a commenta on the celestial orbit of a comet, that crossed the skies between December 1680 and February 1681.

The institution of missions with their attendant cattle and horse herds, orchards, gardens and cultivated fields, and the craft specializations that those operations entailed, such as blacksmiths, carpenters, bakers, leather workers, to mention but a few, necessitated the induction of a whole new class of officials, to supervise and direct the operation of the mission.

In the upper echelons of the hierarchy stood civil and military officials, judges, mayors, captains , distributed in various grades of office each with specific functions attached, with the priest in charge at the summit of the pyramid.

Catechetical instructors and sacristans of the church completed the complement of officials that the restructured social organization imposed.

But beyond the economic and social renovations, and the intellectual achievement of Father Kino, stands the character of the man himself.

His affection for his Indian charges was sincere and unbroken.

One example of this may be cited in the episode of an Indian scheduled for execution at San Ignacio on May 4, 1700.

The previous day, as Kino was about to celebrate Mass at Tumacacori on his return from founding Mission San Xavier del Bac, he was informed of the plight of the unfortunate Indian.

Immediately after Mass he set out for San Ignacio.

By riding all day and all night he reached his destination the following morning, arriving in time to save the convicted Pima from death.

In less than 24 hours he had covered on horseback 75 miles, a remarkable feat for a man 55 years old.

Father Kino liked to dwell on incidents of affection displayed toward him by the Indians.

In their dealings with his fellow Europeans, he remained their foremost defender and advocate, excusing their faults on grounds of ignorance, but quick to point out evidence of their loyalty and success.

So close did he feel toward them that he became, in a sense, identified with them.

Kino's personal life was impeccable.

His contemporaries remarked on the austerities that permeated his attitude and his actions, not in his relationship with others, which were always tempered by kindness, but by the severity with which he treated himself.

He prayed frequently each day, and with great depth of emotion.

He permitted himself none of the usual amenities of life: he neither smoked nor drank wine nor seasoned his food with any condiment; his bed was the floor, with two calfskins as a mattress and a saddle for his pillow.

He never felt any recrimination toward others, even when they inflicted obvious injustices ~~toward~~ upon him, or vilified him in his very presence.

Kino died 259 years ago.

In death as in life, he epitomized the virtues of humility and poverty.

Though he has been gone for so long a time, the memory of him has not faded.

On the contrary, each generation is intrigued by his spirit of adventure, by his dedication to the Indians whom he cared for so faithfully, by his resourcefulr and dependance, by his vision of the future extending well beyond the borders of Pimeria Alta itself, and by his spirit of self-sacrifice.

His name remains enshrined in the memories of the descendants of those whom he first came to save, and for whom no labor, no exertion, no demand, was too grea

We are all fortunate in having as an ideal a man of his caliber and magnitude, among the earliest pioneering forces of Arizona, and we are indeed grateful that the State of Arizona has seen fit to perpetuate his memory, by placing a sculpture of Father Kino in Statuary Hall, in the National Capitol in Washington, there to be numbered among the great personages of American history.

Calif...

DR. PRADEAU
3780 WILSHIRE BOULEVARD
LOS ANGELES 5, CALIFORNIA

Dear Mr. Kessell: Have just received yours of yesterday and seeing that you are in Berkeley I am loaning you my copy of the Guévavi missionaries. Pleas return as soon as it is copied. I trust that it will be of some help. I have the biographies of all the Jhs. not the OFM. or secular priests.

Most cordially
A. Pradeau

fornia [in 1539]
supposed to be
! be called the
nia was part of
graphers.
it grew to be

California No Es Isla

"Francisco de Ulloa . . . . sailed up the Gulf of California [in 1539] and proved that . . . Lower California which had been supposed to be an island was in fact a peninsula. . . . The gulf would be called the Sea of Cortes now but Ulloa's demonstration that Califonia was part of the continental mainland did not long impress the cartographers. Before the end of the century it was an island again and it grew to be a big one." Bernard DeVoto, 1952.
(Course of Empire, Boston, 1962, p. 31.)

California no es isla.
Kino: "The natives at San Pedro in the two days when we were with them gave us various presents of the usual sorts which they have there. Among them were some curious and beautiful blue shells, which, so far as I know, are found only on the opposite or western coast of California. Afterward it occurred to me that not very far distant there must be a passage by land to near-by California; and shortly, by Divine Grace, we shall try to find out and see it with all exactness." p. 419.

"I tried... to find out whether the blue shells came from any other region than the opposite coast of California. To that end I dispatched various messengers in all directions; some east to summon Captain Humaric; others north to call those of Santa Catalins, and those of La Encarnacion and San Andres of the Rio Grande;...and especially others to the west and northwest, to summon various Pima, Opa, and Cocomaricopa governors from near the Rio Colorado, to learn with all possible exactness in regard to the blue shells and the passage by land to California." p. 432.

"...I ascended a hill to the westward, where we thought we should be able to descry the Sea of California. But, looking and sighting toward the south, the west, and the southwest, both with and without a long range telescope, we saw more than thirty leagues of level country, without any sea, and the junction of the Rio Colorado with this Rio Grande [GILA]..., and their many groves and plains.... Returning to our stopping place, we ate lunch, adding some sweetmeats for joy that now, thank the Lord, we had seen the lands pertaining to California, without any sea between and separating those lands from it." p. 437.

After Kino and Salvatierra's journey of 1701, Father Wenceslaus Eymer, visitor of Tarahumara, wrote:
"Away now with British temerity, with her English Drake, and let him keep silent who boasts that he has circumnavigated California, as if, by a foolish fiction, California were the Atlantis of the west." p. 464.

Title of Kino's 1701 map:
"Land Passage to California and its neighboring New Nations and New Missions of the Company of Jesus in North America. 1701." p. 464.

Naming the Californias, in a letter to Father General Thirso Gonzalez, Feb. 2, 1702:
"The father visitor...and I, and others, are of the opinion that this California near the new land passage recently discovered might be called California Alta, just as the preceding region where the three fathers are already established, as far as 30° of north latitude, might be called California Baxa." p. 477.

Bolton's own words:
"The provisions for the soldiery were mainly carne seca (dried beef), pinole or corn meal, and biscocho (hardtack). Most of these supplies were delivered at the presidio of Fronteras by Joseph Lopez, Salgado's mayordomo de recua or pack-train master. The carne seca was billed at 2 cents a pound, the pinole at nearly 3 cents a pound (250 pounds for 7 pesos) and the hard tack at 6 cents a pound. Freight charges were 50 cents an arroba, or 2 cents a pound. For the six campaigns of the last half of 1694 Jironza presented to the government vouchers showing that for food and freighting incident to these skirmishes he had spent 2086 pesos, not counting costs which he had personally borne." p. 292.

Apache depradations (A letter from General Manje to Kino, March 27, 1706.): "I am writing to inform your Reverence that yesterday at sunset many hostile Apaches made an attack on the house of Juan de Baldes, which is two leagues down the river from here /the Real de Bacanuchi/ They killed an Indian, Ysidro, of Arispe, and shot the pardo Blas, who was a servant of Captain Peralta, and if it had not been for Miguel Bernal, who had an arquebus, all the people of the house would have perished. They took all the horses, and the same day they carried off the drove of horses of Baso Chuca and Monte Grande. At the same time they attacked the corral of Arispe; all the arrows that they shot, which were more than two hundred, are those of Apaches and Jocomes." p. 170.

Frontier (TRAVEL) Bolton's Rim

Manje ill summer of 1694: (Manje quoted)

"I begged them to carry me out of that country with such hot and burning sun, and, travelling part way held on horseback and part way carried on the shoulders of Indians, after six days, tasting nothing but atole or gruel, and this not more than three times, and having covered forty-five leagues, on June 26 I arrived at the mission of San Ignacio." p. 282.

Manje: "And thus in this journey and exploration, going and coming, suffering hunger, danger, thirst, grievous sickness, and many other hardships, I traveled two hundred and ten leagues, listed nine hundred persons in villages which I discovered and which had not been seen in the preceding journeys, all domestic, peaceful, gentle, and desirous to obtain father workers to instruct and baptize them. They rendered vassalage to our king and natural lord, voluntarily and without bribe. By means of these discoveries, talks, gifts and coaxings (for with kindness even wild beasts become tame) we hope with the help of the most Excellent Senor Viceroy and the Reverend Father Provincial of Mexico with alms and evangelists, to achieve in this Pima nation a Christendom as flourishing as it is extensive, for which there are rich and fertile valleys, rivers, arroyos, lands for agriculture, and thousands of souls without the light of the Holy Gospel; and that the royal dominions of his Majesty and the law of Jesus Christ may be extended, for as lord of the western Indies his Majesty orders this promotion, and he relieves his conscience by entrusting so pious a cause to his Most Excellent Viceroys. And for any omission which may be made by his royal ministers God will ask for a strict accounting in the solemn personal and final judgment of souls which may be damned through their fault." p. 283.

Kino:
"And so setting out from these missions of Sonora on the sixteenth of November, 1695, in seven weeks, and after a journey of five hundred leagues, I arrived in Mexico on January 8, 1696." p. 330.

Life on the Frontier

Sedelmayr, 1746:
"Sometimes they [the poor frontier miners] lack every thing, sometimes only a few things. *There is always something wanting because of the high prices and the general deficiency of needful articles. This is caused by the enormous distances which separate the province from Mexico, a distance of more than six hundred leagues. From Mexico itself we must mention the difficulty of transport since the required goods must come north on the backs of mules." p. 37. (Dunne Sedelmayr)

Life on the Frontier

"goods which have made such a long journey and which have been through so many hands, each time being sold with great profit, must finally come to an enormous price in Sonora, a price which is often raised still higher because of the avarice of the tradesman." p. 44. Pfeff.

"The iron plowshare is not used for plowing, because iron is much too expensive in Sonora. A coarse, badly made plow, equipped in front with a broad, pointed piece of wood where it cuts the furrow is all that is used." p. 46.

"The Americans make of the Spanish pepper a sauce, which one could call the universal sauce because it must serve on and for everything.... No dish is more agreeable to an American, but to a foreigner it is intolerable, especially at first because of the monotonous hotness of the peppers. The constant use of this hot sauce is at first an unbelievable hardship for the European. He must either be content with dry bread or burn his tongue and gums as I did when, after a difficult fifteen-hour journey, I tried for the first time to still my hunger with such a dish. After the first mouthful the tears started to come. I could not say a word and believed I had hell-fire in my mouth. However, one becomes accustomed to it after frequent bold victories, so that with time the dish becomes tolerable and finally very agreeable." p. 49.

"Cotton shirts are not good enough for the Spaniards; even though they have hardly anything to eat, their shirt must be of linen." p. 52.

Pfaff. on beef jerky:
"Now the animal is skinned, the fat and tallow removed, the meat cut into strips, salted, and hung in the sun on stout cords. This is the beef which appears every noon on the table; this is the roast; of it, soup is brewed and ragout prepared. In Sonora one can expect no other delicacies. Fresh beef is a rarity and very few can afford to buy mutton. Habit makes everything endurable, and hunger seasons things well." p. 100.

"Fat...is the universal butter of Sonora, and it is used even on fast days in the cooking of food, because other butter is unknown and olive oil is so expensive..." p. 100

"There are more cats in Sonora than are necessary. Since the Indians themselves hunt for and eat mice and rats, one could well get along without theses other mousers." p. 103.

Speaking of the Spanish presidio soldiers:
"Their neglect of duty makes the Spanish military increasingly contemptible, and the Apaches, on the other hand, increasingly bold, since their wicked deeds go for the most part unpunished. The Christians at times still administer a defeat to the Apaches. This is the only thing which to some extent restrains them and has kept them from destroying Sonora completely." p. 151.

Life on the frontier

Pfeiff. on Spaniards:
"Except for some of the wealtheir, most Spaniards in Sonora dress poorly..." p. 286.

"On the whole, the Spaniards in Sonora are extremely ambitious for position. A large number arbitrarily give themselves the title of Don, signifying noble origin, although their grandfather may have been a farmer or an artisan. Many will go up to their ears in debt simply to satisfy their pride in putting on a grand appearance." p. 287.

"There is little difference between the food of the Indian and that of the commom Spaniard in Sonora. It is true, the Spaniards do not eat rats, snakes, and other such Indian delicacies, but they get along with posole, pinole, atole, and tortillas, and they are completely satisfied if with these dishes they have a piece of dried cow-beef or beef. Mutton, chicken, and other good dishes are only for the tables of the wealthy." p. 288.

"The Spaniards' dwellings are constructed of baked or sun-dried bricks and are generally of two, or at the most, three little rooms....They seldom have more than a chest for their clothes, a bench or a couple of lowly logs for seats, some earthen pots and plates and the like, utensils which are found also in the huts of the Indians. The Spaniard's bed is usually a raw oxhide over which is spread a woolen cover, sometimes his mantle. His pillow is a bundle of his rolled-up clothes. The hide used as a bed at night forms the table by day." pp. 288-289.

"The Sonora Spaniards have a real genius for idleness." p. 289.

"The only occupation which is to their liking is the raising of live-stock. In that work they are really indefatigable." p. 290.

Of the Sonora soldiers:
"most of these soldiers are entirely without experience. They do not know how to load a flintlock. I myself saw some who put in the ball first and shook in a handful of powder afterwards." p. 291.

"No coined money circulates in Sonora. All products of the country as well as merchandise are paid for according to weight in melted gold and silver." p. 306.

Concerning the soldiers: pp. 290-295.

Life of a missionary Bolton's Rim

"Building a mission was not all a matter of pious emotions. There was hard work to do. The missionary often wielded ax, spade, or trowel, swung the lasso, applied the branding iron, or cinched the girth of a groaning mule." Bolton, Rim p. 254.

Kino: "In spite of the obstacles which were present and seeing that the whole of Pimeria was quiet, during the last part of August and the first part of September (1692) I went in with fifty pack animals, my servants, and some justices"—meaning native officials—"to the Sobaipuris, both of the north and of the northeast." p. 267.

Kino at Bac, 1692: "I spoke to them the word of God, and on the map of the world I showed them the lands, the rivers, and the seas over which we fathers had come from afar to bring them the saving knowledge of our Holy Faith. I told them also how in ancient times the Spaniards were not Christians, how Santiago came to teach them the Faith, and how the first fourteen years he was able to baptize only a few, because of which the Holy Apostle was discouraged, but that the Holy Virgin appeared to him and consoled him, promising that the Spaniards would convert the rest of the people of the world.
"And I showed them on the map of the world how the Spaniards and the Faith had come by sea to Vera Cruz and had gone into Puebla and to Mexico, Guadalaxara, Sinaloa, Sonora, and now to... Dolores de Cosari, in the land of the Pimas, where there were already many persons baptized, a house, a church, bells, images of saints, plentiful supplies, wheat, maize, and many cattle and horses; that they could go and see it all, and even ask at once their relatives, my servants, who were with me. They listened with pleasure to these and other talks concerning God, heaven, and hell, told me that they wished to be Christians, and gave me some infants to baptize." p. 269.

Bolton:
"Kino furnished the initiative and the driving force. To accomplish his work he became diplomat, military agent, cattleman, and commissary as well as priest." p. 497.

Kino on the founding of San Xavier (1700): (April)
"On the twenty-eighth we began the foundations of a very large and spacious church and house of San Xavier del Bac, all the many people working with much pleasure and zeal, some in excavating for the foundations, others in hauling many and very good stones of tezontle from a little hill which was about a quarter of a league away." p.507.

On his trip to the Colorado in late fall of 1701 Kino had trouble with a servant who lost his nerve:
"While we dismounted to receive the food, and to reciprocate with some little gifts and trifles, and to make them a talk on Christian doctrine, and on the purposes of our coming, etc., the only Spanish servant who came in our company, on seeing so great a number of...new people, was so terrified that, without our noticing it until a quarter of an hour after mounting our horses again, he fled from us to the rear through fright, leaving us very disconsolate, and very apprehensive lest he should go and give some false bad news to the effect that some great disaster had happened to us." p. 469.

Kino crosses the Colorado (1701):
"In order that I might not wet my feet I accepted the large basket in which they wished me to cross, and placing it and fastening it upon the raft, I seated myself in it and crossed very comfortably and pleasantly, without the least risk, taking with me only my Breviary, some trifles, and a blanket in which to sleep, afterwards wrapping up some branches of broom weed in my bandanna to serve me as a pillow." p. 471.

Pleasantries on the Colorado (1701):
"In all these pleasant and continuous rancherias all this morning there were many parties and dances, and songs and feasts, with a representation or dialogue, and as it were; a little comedy, by the very friendly natives, to the great joy of all. In these festivities we spent all morning." p. 473.

Frontier (Indian troubles) Bolton's Rim

A letter from General Jironza to the viceroy: (Oct. 18, 1697)
"Having arrived and done what he was ordered to do, God was pleased that the heads and disturbers should be captured, and the punishment which they merited being inflicted in sight of the rest, the other rancherias remained quiet and the father missionary very well content." p. 289. The "he" refers to Lt. Antonio Solis.

From the same letter:
"I need not tell your Excellency how rough these sierras are." p. 290.

From Manje:
"As we rushed like blind men with arquebuses and swords, in order not to lose to them the sixty extra horses with which we had entered, they must have thought we were in their hands." pp. 291-2.

Of Saeta's death Velarde wrote:
"I call the Venerable Father...Saeta a martyr, in the sense permitted by the decrees of our very holy father Urban...because...judging by what they did with the sacred ornaments, holy oils, arras, chalices, and patens, which were the same excesses as those committed in Tubutama, I am convinced that they killed him in odium fidei- through hatred of the Faith.... Happy death and fortunate father, for he merited the honor of dying for Christ, which is won only by outstanding virtues and an innocent life." p. 298.

Life of a missionary (Mission building) Boston's Rim

In 1702 kino supervised the construction of churches at Remedios and Cococpora:
"And the two churches would have cost about ten thousand pesos were it not for the fact that, thank the Lord and his celestial favors, through the fertility of the land of these new conversions, without the districts being pledged to a hundred pesos, the expenditures were reduced to five hundred beeves for consumption during the construction of these two buildings, five hundred fanegas of maize, and about three thousand pesos in clothing, which is the money used and current among the natives of these new conversions." p. 522.

Kino's marketing activities:
"These goods are acquired in the many places where there are traders, all over the province of Sonora, not to mention the many mining camps old and new, which there are in all these mission districts, in exchange for provisions, flour maize, meat, lard, tallow, candles, etc., which the districts produce, as well as for the silver which some, or most, give for these provisions."

In 1706 kino had planted at Remedios and Cocospora "a good garden of quinces, pomegranates, fig trees, peaches, grapevines for wine for the Masses, and many kinds of garden stuff, in all of which the garden of...Dolores greatly abounds." p. 539.

1706:
"As they already had in San Ambrosio del Busanic a good supply of adobes and some timbers, we raised the walls of a good, spacious church.... We wrought and placed in the doors of the church, and of the sacristy and of the baptistry, the entablatures of very good timbers, and arranged that they whould continue on the building of the church of San Ambrosio del Busanic, and on the neighboring one of Santa Gertrudis del Saric, since for both there were crops of maize, and cattle, sheep, and goats, and whatever else was necessary." p. 540. "Only missionaries were lacking."(adds Bolton)

In 1706 at San Lazaro:
"we began another little hall with two lodges. It is a post very suitable for a very good ranch, and, indeed, some corrals had already been made. We left at that post twenty-three beef cattle, with their cowboys." p. 542.

In 1706 at Caborca:
"on the 23rd of May, as the walls of the church, and particularly those of the sanctuary, were already high, we adorned and roofed them with branches, straw and flowers, as best we could, and held the feast and solemn procession of Corpus Christi, taking from...Dolores the good choir of singers, and the ornaments, hangings, canopy, censer, clarion-players, wax, etc. There was a great concourse of people, Christians as well as catechumens." p.542.

Life of a missionary (Saving the condemned Indian) Bolton's Rim

"This historic event at Bac closed with a dramatic incident which illustrates the quality of the man from Segno. Gentle as a child, and endowed with Christ-like compassion, he was as hardy as the toughest frontiersman. On May 2 camp was made at Tumacacori. Next morning as Kino was going at sunrise to say Mass he received a hurried appeal from Father Campos at San Ignacio. The soldiers there had arrested a poor Indian on some charge and were about to put him to death on the 4th. Father Eusebio must hasten to help save the prisoner! He did not hesitate. He said Mass and wrote a note to Escalante about affairs in the Altar Valley. Then, mounting his horse he sped south with his priestly robes flying. He does not brag about it, but merely states the bare facts. 'Travelling that day more than twenty-five leagues,' he writes, 'I arrived almost at midnight at San Joseph de Hymeres, and the next day very early, in time to say Mass, at San Ygnacio, and we succeeded in rescuing the prisoner from death.' By the railroad from Tumacacori to San Ignacio it is seventy-five miles. If Kino went by the then usual route through Cocospora, the distance was considerably more. Yet next day he rode to Remedios, and the next to Dolores." p. 509.

The above event took place just after work was begun on the church at San Xavier.

Kino's

The same event totally in Kino's words: (from Bolton, Hist Mem of PA)
"On the third, in San Cayetano, as I was going at sunrise to say mass, I received a letter from Father Agustin de Campos, in which his Reverence summoned me to San Ygnacio to help save from death a poor delinquent whom the soldiers had taken prisoner with the intent and determination to beat him to death the following day, May 4. I replied that I would go immediately after mass.... Travelling that day more than twenty-five leagues, I arrived almost at midnight at San Joseph de Hymeres, and the next day very early, in time to say mass, at San Ygnacio, and we succeeded in rescuing the prisoner from death." pp. 239-240.

Life of a missionary

Manje describes Father Campos' escape from San Ignacio during the troubles of 1695:
"At 8 o'clock in the morning when they were having breakfast, the enemy fell upon the town with a frightful yell. A guard remained with the priest while he was putting on his spurs, and the corporal and two soldiers went out to stop the first onslaught. When all was ready they left town toward the east by the Camino Real which goes to the town of Cucurpe of the Egudebe nation. The priest rode in between the two soldiers who fought for two leagues while the enemy pursued them. p. 64, Luz

Manje tells of Kino's illness March 9-12, 1699:
"On the 9th, a rainy day, we left for the south; and after having gone two leagues, we ran into a violent hurricane. The horses could go no farther, and we were compelled to stop. That night Father Kino took sick, and because of the dampness, his feet and legs were badly swollen with rheumatism. Nevertheless, he insisted that we should continue our trip the next day....
"On the 11th Father Kino was given some medicine and the pains disappeared and the swelling, fever and vomiting ceased. We continued our journey to the south. When we had gone nine leagues, we were unable to ford the rising flood of the river, so we traveled another four leagues until we were on the west bank of the river in front of San Cayetano de Tumagacori. At that point the Indians brought us a sheep so we could make some broth for the sick priest. The Indians came to visit him and were saddened upon seeing him so sick and weak.
On the 12th we continued our trip south..." pp. 125-126.

Manje describes opposition to PA missions:
"But those adverse to the proposition of the conversion of the Indians claimed that the land is unproductive, unhealthy, and that the Indians are incapable, differing very little from animals, and that it would be wasted time and money to do anything for them.
"They claimed that Father Kino's devotion to the souls, with very little counsel and judgment, caused him to speak in hyperboles and superlatives in favor of the Pima and other nations, which have been discovered. From this small ant they say he has created an elephant and given great significance to little and useless things of no value, exaggerating and augmenting, like the mirrors, great things which could not be found in the Pimeria where there was no use for missions....
"Those spreading such false testimony will be called to account by the Supreme Judge, as they are the reason that the Pimeria is not today a thriving, large and flourishing Christianity." pp. 133-134.

Life of a missionary

From Bolton's Padre on Horseback:
"Sometimes...his ingenuity was put to the test to explain Christian concepts in the simple Indian language. A classic example is his amusing story of how he explained the Resurrection by reviving some apparently lifeless flies. When the astonished Indians shouted Ibimu huegite, they gave the Father the native term which he had been seeking." pp. 40-41.

"Kino's almost hypnotic influence over the Pimas gave him the position of protecto of the Sonora frontier....he was worth more than a garrison." pp. 68-69.

Life of a missionary

Father Velarde describes Kino's death:
"He died as he had lived, with extreme humility and poverty....His death-bed, as his bed had always been, consisted of two calfskins for a mattress, two blankets such as the Indians use for covers, and a pack-saddle for a pillow....No one ever saw in him any vice whatsoever, for the discovery of lands and the conversion of souls had purified him....He was merciful to others but cruel to himself." Quoted on p. 201 of Bolton's Borderlands.

Life of a missionary

From Rudo Ensayo (1763):
"Everything is done with proper dignity and order thus impressing the majesty of our Divine religion on the neophytes who admire these holy outward representations, their disposition being to believe rather by the eyes than by the ears." pp. 120-121.

"The Ministering Fathers preach on Sundays and holydays, explaining either the Gospel chanted at the Mass, or the mystery of the day, or the Sacraments, Commandments of God and Commandments of the Church. On the same days, when Mass is over, all, young and old, say the Catechism in their native language. On other days the boys and girls say it twice; the first time, after Mass, in their own language, and the second time in the evening, in Spanish, being on all occasions attended by the assistants, or by the Missionary Father himself if he is not too busily engaged." p. 121.

"I have heard an old Missionary of Sonora say that there are no Christians in the world who more frequently repeat the Catechism than these Indians and who know less about it." p. 121.

Ecclesiastical and Political Government of the missions: pp.122-127.

Life of a missionary (Jesuit era)

Description of an inspection visit by the Bishop of Durango from the records of San Ignacio:
"1725, September 17: Realm of S^{n}. Ant^{o}. de Notepore. The Bishop of Durango, Dr. Don Benito Crespo, of the order of Santiago and of the Council of H. M. being in said Realm examined the books of the Mission of S. Ign^{o} presented to him by the Padre Joseph Agn. de Campos which he found in order. The Bishop was pleased to express to him in sincere manner his appreciation of the services which he had given in his ministry adding his apostolic seal..."
p. 345 of Southwestern Monuments Special Report No. 11 "Kino Mission Records" (Research & Trans. by Robert H. Rose)

Life of a missionary

Pfeff. on Pima language:
"Words like God, spirit, soul, salvation, immortality, will, memory, intelligence, faith, hope, love, virgin, incarnation, resurrection, heaven, hell, eternity, penitence, confession, worship, veneration, virtue, vice, and countless others, especially those which are indispensable for explaining the truths of the Faith and Christian ethics, are lacking in the Pima language. It is therefore easy to understand the endless difficulties which occupied the meditations of the missionaries each time they had to explain the word of God and the Christian duties to these uncivilized peoples." p. 231.

On evil influence of Spaniards:
"the fruits which Christianity brought forth...would have been much richer had not the seed of God's word sometimes been stifled by the vexatious example which the Indians had in the Sonora Spaniards, whose evil actions they often saw before them. It was principally the Spanish miners who stood in the way of the propagation of religion and the improvement of customs among the Sonorans. Most of these miners were people who, failing to make their livelihood in the cities, were forced to seek their fortune in the Sonora mines. Many had nothing Christian about them but their names." p. 241.

On village government:
"Certain Indian magistrates were put at the head of each village. It was their duty to assist the missionary in fulfilling his office, to share with him the supervision and care of the Indians, and by vigilance, by the good reputation he enjoyed, and by good example to keep the other Indians in good order." p. 266.

On Christian instruction:
"Since constant instruction in Christianity would contribute most to the education of the Indians, on this the missionaries put special emphasis. The Christian doctrine was preached every morning after Mass and every evening at about six o'clock. All young, unmarried Indians of both sexes had to appear at certain tolls of the bell. On Sundays and Feast days the entire population was obliged to attend two services." pp. 268-269.

"The choir consisted of Indians who sang so well that many European churches might rightly wish for such voices." p. 269.

On mission finance:
"One may wonder about thw sources of the funds necessary to meet the wants of the missionaries in a country where all European goods were so exceptionally expensive....
"Annually the king of Spain allotted three hundred pesos out of the Mexican treasury for the support of each missionary in Sonora. A steward who lived in Mexico City...recieved these royal monies and sent the missionaries those things requested in each case as far as the money went....about half the money was sometimes spent for freightage... one can imagine that the above-mentioned three hundred pesos did not go far. The missionaries were forced to call upon other resources....
"Such supplies of tallow, molasses, jerked meat, and hides as the missionary did not need for himself and for the support of his Indians were disposed of to the Spanish miners at a very low price. This income in

Continuing Pfeff. on mission finance:
gold and silver the missionary sent to the steward in Mexico City along with a list of his needs. The supplies requested were sent to the missionary in good order the following year." pp. 273-274.

"Nothing seemed more difficult than to dissuade the Indians from their congenital inclination toward laziness." p. 274.

"It was earnestly insisted that each Indian raise at least as much maize as was necessary for feeding his own household." p. 274.

"by virtue of royal decree, each missionary could use the services of the Indians three days each week for the general improvement of the mission. The decree was not rigidly enforced, however. The Indians were used only when necessity made it imperative. Thus three or four weeks sometimes passed without their being ~~being~~ burdened with any work at all. Those who were used for special service received remuneration in addition to their board." p. 275.

"The...income came only in small part from the sum specified by the king for the support of the missions. Most was derived from the communal agriculture and from stock raising in which the industrious endeavors and good economy of the missionary figured heavily." p. 276.

"But what shall I say of the boundless treasures of gold and silver which missionaries of the East and West are supposed to have collected and about which so much was prattled and written in Europe and after the suppression of the Jesuits?...I, at least, boldly challenge any Spaniard to name the treasures which were found after our banishment in my mission, as well as in the other Sonora missions." p. 277.

"The vigilant care of the sick was one of the most important concerns of the missionary." p. 278.

"For the benefit of the sick, I had a little dispensary of various indigenous plants and of some medicines which I had had sent to me from Mexico City." p. 279.

"I made use of a book written by a Jesuit brother...who was an excellent surgeon and apothecary in Mexico. The book dealt particularly with diseases which were endemic to New Spain and helped me much in the treatment of the illnesses among my Indians. It was particularly practicable in that it prescribed throughout only household remedies or well-known herbs." p. 279.

"Beside his usual daily duties, the pastor had much else to take care of. He was busy from dawn until dusk, so that sometimes it was night before he could begin to recite the breviary. He read Mass immediately after sunrise. After that came the Christian doctrine and instruction, which generally lasted for an hour. After the service, food was distributed to those who received their daily board from the missionary...as well as to those people who were doing communal work for the improvement of the mission.
"Then the missionary visited the sick....
"He had likewise to keep a watchful eye on the agriculture and on everything else which the Indians did for themselves or for the mission." p. 280.

"nothing was so difficult for a missionary in Sonora as the fact that

Life of a missionary
Continuing Pfaff.
he had to live by himself among rude, stupid, and uncivilized people. There was not a single person from whom he could expect encouragement in adverse circumstances, or good advice in case of doubt, or with whom he could at times have a rational conversation....Notwithstanding, I must confess that despite this wearisome and irksome kind of life, I was often not a little comforted by the innocent conduct of my Indians, by the beautiful examples of virtue some of them provided, and also by the unhoped-for conversion of many savages." p. 283.

"Besides laboring with the Indians under his care, each missionary watched over the Spaniards who lived scattered through Sonora." p. 283.

Franciscans

Garces banner:
"Foreseeing that I could not explain myself better to the Indians than with images of the kind most familiar to their sight, I determined to carry a linen print of Maria Santisima with Nino Dios in her arms, having on the other side the picture of a lost soul." From introduction to his diary, in Coues, pp. 49-50, Vol. I.
(Above can be used to point out that the native peoples often weren't capable of grasping the mysteries of Christianity. Thus Padres became masters of improvision.)

December 7, 1775:
"I...showed them the image of Maria Santisima and the figure of the lost soul, and gave them to understand the things of God. All showed by their great delight how much they were pleased with Maria Santisima,..., but the sight of the lost soul so horrified them that they would not look at it and wanted the picture reversed; and (also exclaiming) that it suited them that the padres and Espanoles should come to their lands." Coues' Garces, Vol. I, pp. 168-169.

The urbane Padre Font describes Garces:
"Padre Garces is so fit to get along with Indians, and go about among them, that he seems just like an Indian himself. He shows in everything the coolness of the Indian; he swuats cross-legged in a circle with them, or at night around the fire, for two or three hours or even longer, all absorbed, forgetting aught else, discoursing to them with great serenity and deliberation; and though the food of the Indians is as nasty and disgusting as their dirty selves, the padre eats it with great gusto, and says that it is appetising, and very nice. In fine, God has created him, I am sure, totally on purpose to hunt up these unhappy, ignorant and boorish people." Coues, Vol. I, p. 172.

Excellent description of the daily routine at San Gabriel mission in California. Font's diary quoted by Coues in his Garces, I, pp. 258-264.

Garces crosses the Kern River, May 1, 1776:
"They asked me if I knew how to swim, and I answered them nay; I supplicated them that they should make a raft, and they answered me that they knew not (how to do so). At last they ordered me to undress, which I did, down to shirt and drawers; they insisted that I should put off every garment, but this I refused to do. They convoyed me across between four of them by swimming, two taking me by the arms, and the other two by the body; whereupon I took advantage of the occasion to bathe at my pleasure in that water so limpid and beautiful. The mule crossed by swimming, with the clothing and saddle in baskets." pp. 281-282, Coues' Garces, Vol. I.

Life of a missionary (exploring)

Garces describes the Grand Canyon, June 26, 1776:
"I am astonished at the roughness of this country, and at the barrier which nature has fixed therin." Coues, II, 351.

On July 4, 1776, Father Garces was run out of the Hopi village of Oraibi. Described in Coues, II, 388-403.

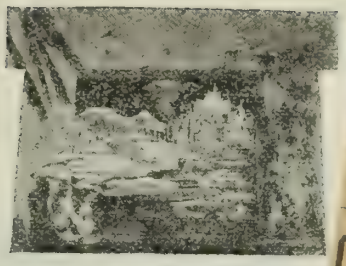
(peace making)
Garces talks of his work, July 25, 1776:
"I worked so hard to establish the treaties of peace of which so many times do I make mention in this diary, not only for the purpose of putting an end to death and destruction in these nations, by whom I now find myself so greatly favored, but also in order that the foundation of missions may be facilitated, and opened may be the way for the transit which is sought from New Mexico to Monterey; being evident these and other utilities which ensue from the peace of these and other nations among themselves and with us, as also the damage which may result from the contrary." Coues, II, 415.

Garces, in reflections on his diary, recommends that the mission soldiers be married; SAN.S, 1777
"It appears to me also proper that all these men of the guard be married, in order that without hindrance may be accomplished the cause of God." Coues, II, 456.

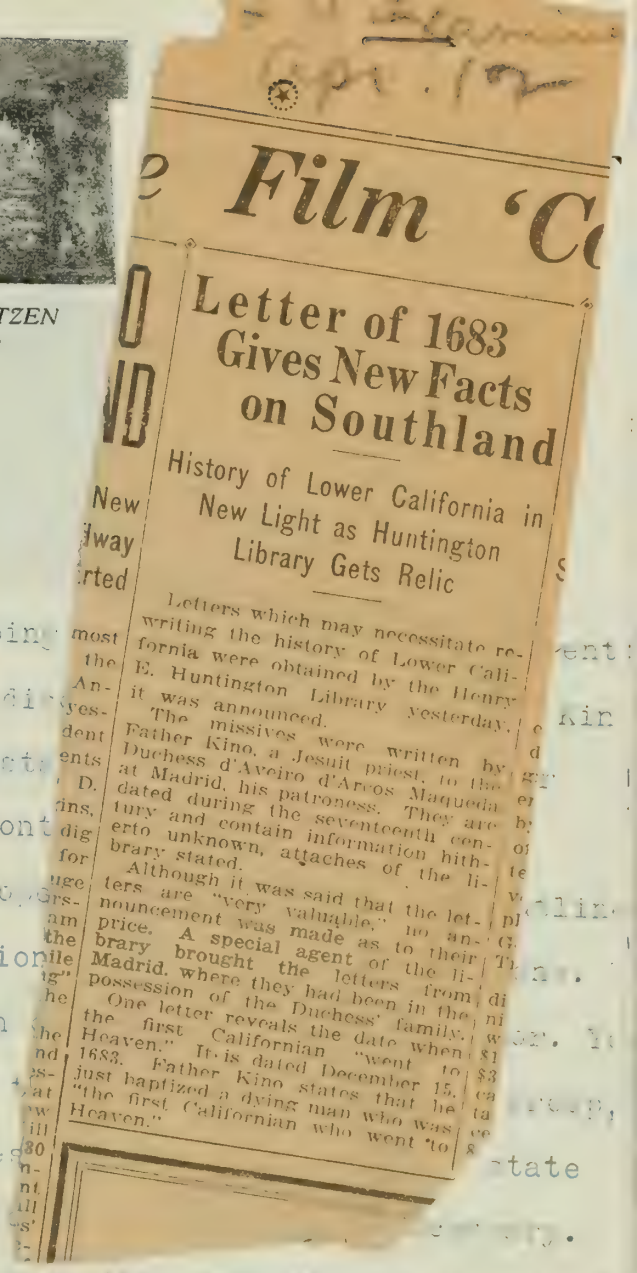
Fron Engelhardt:
"Fr. Garces, accompanied by a Gila Indian carried a little pinole and jerked beef, set out..." p. 48.

Garces quoted:
"Only one awkward thing happened to me among them. In all places, and not only once, they offered me women etc; but I, fixing my eyes on the crucifix which I wore on my breast, and raising it up towards heaven, gave them to understand that in that particular I did not live as they did." p. 51.

M E X I C O



W. S. HELTZEN
Director



Film 'C

Letter of 1683 Gives New Facts on Southland

History of Lower California in New Light as Huntington Library Gets Relic

Letters which may necessitate rewriting the history of Lower California were obtained by the Henry E. Huntington Library yesterday, it was announced.

The missives were written by Father Kino, a Jesuit priest, to the Duchess d'Aveiro d'Arcos Maqueda at Madrid, his patroness. They are dated during the seventeenth century and contain information hitherto unknown, attaches of the library stated.

Although it was said that the letters are "very valuable," no announcement was made as to their price. A special agent of the library brought the letters from Madrid, where they had been in the possession of the Duchess' family.

One letter reveals the date when the first Californian "went to Heaven." It is dated December 15, 1683. Father Kino states that he just baptized a dying man who was "the first Californian who went to Heaven."

Mr. Frank Pinkley,
Blackwater, Ariz.,

Dear Mr. Pinkley,

I am inclosing the clipping [illegible] date relative to the letters recently di[illegible] As stated, I will be glad to be of as[illegible] visit Los Angeles and desire to see cont[illegible]

When you find time, [illegible] of Padre Kino's activities in connection[illegible] will be glad to do all I can to obtain [illegible] also might advise me the names of all [illegible] their location and general state of pres[illegible] which of these you have photos of [illegible]

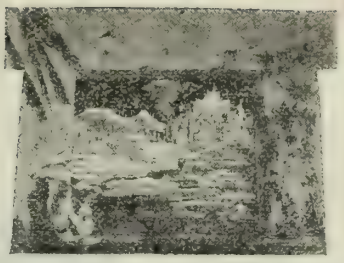
Trusting that I may have the opportunity of [illegible] assistance to you, I am,

Very truly yours,

Albert [illegible]

Assembly Favors
Prison

MEXICO PICTORIALLY



W. S. HELTZEN
Director

Nogales, Ariz.,
April 20, 1923.
Evans Hotel,

Mr. Frank Pinkley,
Blackwater, Ariz.,

Dear Mr. Pinkley,

Am inclosing the clipping from the Examiner of recent date relative to the letters recently discovered regarding Father Kino as stated, I will be glad to be of assistance to you should you ever visit Los Angeles and desire to see contents of same.

When you find time, hope you will sketch an outline of Padre Kino's activities in connection with his chain of missions. I will be glad to do all I can to obtain considerable publicity for. He also might advise me the names of all the Missions of the Kino group, their location and general state of preservation. Also kindly state which of these you have photos of which may be copied if necessary.

Trusting that I may have the opportunity of being of assistance to you, I am,

Very truly yours,

Albert M. Bender.

SAN JOSE DEL TUCSON AS IT WAS IN THE LATE 80'S

SAN JOSE DEL TUCSON

On the west bank of the Santa Cruz river in the outhwest part of Tucson are the ruins of the Old Mis-ion San Jose del Tucson. This old mission was from 763 until 1776, a visita of the priests from San Xavier el Bac, and the church itself was built by Fray Garces 1 1776. It was evidently a very imposing structure, nd was established to provide church accommodations or Indians who lived at the foot of Sentinel Peak.

Near the church, until the walls of Tucson were built, as the presidio for the garrison which was sent here om Tubac. This church has often been confused ith other old missions, for sometimes it was called San Agustin del Pueblito de Tucson." There having een at one time or another two other churches in ucson which were called "San Augustin" it is easy o see the reason for this confusion.

Old timers say: "No one but a newcomer or a fool redicts weather in Arizona." Other pioneers say: "If he spring brings no rain until the dark of the moon n June (about San Juan's day), we will have good ummer rains."

McGEE

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WORTHWHILE ENTERTAINMENT

It should be unnecessary to stress the excellent entertainment advantages of Tucson, for she has long enjoyed musical and dramatic performances of the highest quality; but attention is called to the two outstanding musical artist series presented each season. For twenty years or more the Saturday Morning Musical Club has brought prominent artists to Tucson people, and in more recent years the College of Music of the University of Arizona has presented a like series. The former course appears at the beautiful Temple of Music and Art on South Scott street, while the latter course is now presented in the imposing new auditorium on the university campus.

Twice each season the Tucson Civic Chorus renders oratorios, complete and creditably performed. The Tucson Symphony Orchestra, with headquarters at the Temple of Music and Art, gives three or four performances during the season. Then two Sunday afternoons of each month, civic concerts or recitals are given by local musicians at the Temple of Music and Art, and these are liberally attended.

Dramatic performances of real worth are provided by the active Little Theatre group at the Temple of Music and Art, and by the dramatic department of the University; and each season we have visiting stage attractions of the highest standard.

The movie theatres present all the foremost pictures, frequently before the large cities get the releases.

For those who care for informative lectures, a series is given at the University throughout the school year by authorities in their respective lines of work, and covering a wide range of subjects. Many lecturers from other institutions and other countries are on these courses. Nature lovers may have benefit of the Natural History Society with its many interesting trips for week-end study.

The galleries of the Tucson Fine Arts Association, located in the Temple of Music and Art, maintains exhibitions of paintings throughout the winter season, drawing on local and foreign talent for some really excellent shows. The local group of painters has achieved widespread recognition. In addition there is a W.P.A. project under way, with a local museum showing work of excellent character from over the country.

A growing number of artists of note are making Tucson their residence for at least part of the year and it is naturally expected that this circle will increase. The desert is not easy to properly paint but several of our artists have captured the spirit of the great outdoors as we know it in Southern Arizona, and their work is gradually being recognized in the national art centers.

All in all, the cultural phases of our modern life are well taken care of here in Tucson.

The deep magenta fruit of some varieties of prickly pear is extremely delicious in a piquant acid way. But take care in the peeling of the fruit, for the skin is covered with tufts of tiny spines that are apt to be painful and difficult to remove.

Phone 365

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THE ART NOOK

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143 No. Stone Avenue

TUCSON, ARIZONA

NG FIRST IC REC S.C. FINGRES - PROBE TO G. ✓

L GEC TANK PROBES FOR P.A. ✓

INO'S ACCOUNT ✓ -SAN MARTIN SUM, 1701

UFO. ON SAN MARTIN ?

NG UP A MISSION PUEBLO

INOS ASSISTANCE - CITE KINO REPORTS - ✓

EE SACRA CHAPTER, ETC. FOR DETAILS ✓

- NON EXPEDITION ✓ PLANS FOR VOLUNTEERS TO INVOKE C RANK FOR MANIF CALIFORNIA GO. CROSSED COLO GO TO SOUTH. KINO MAP, ETC. ✓

AN MARTIN GONE - SICK ✓ (E.N. PERSON) IN SPRING, 1709

~~MISSIONARY EXPED. FEB - APRIL, 1702 & VISIT~~

TO S.X, OCT. 1702 LARGE CHURCH BEGUN FOR KINO'S LAST VISIT ✓

FOR NEW MISSIONARIES + EXPLORATIONS SPECIAL REASONS OF VARIETY OF TRANSLATIONS.

PAPAGOS, JAN, 1703 CAMPUS LEADS DEATH TO SUPERIOR ✓

PIMA, DEC. 1703 & PIMERIA CHURCH SENT ✓ VERIFY

CHURCH BUILDINGS AT REMEDIOS & COCC (CLOTH + PAINTING AT PIMERIA)

INVITATIONS TO FOUR VILLAGE DEDICATIONS AT REMEDIOS JAN'S 16, 1704; CCCC 12-26TH.

AFTER WEEK ✓

KINO'S BULL, 5 PRIESTS REQUESTED AS MEMBERS OF S.C.

PASSAGE TO A REQUEST FROM CATHOLIC UNITIES PUEBLO - MEXICO

1706 DEC. SP

PAPAGOS AUTHENTICATED TESTIMONY OF LAND TRADE

ALL NATIVE OFFICIALS TO SCHOOL TO SEE PICOLO

MAP - FINAL WORK OF LOCATION

REPORT FEB 2, 1716 (HM II 170-4)

...os de los Puestos de ... Consiguiente de la Relacion ... de Luis ...
...da y se ... este año de 1699 ...
...ronne, March. 16, 1697 ...

...tome En q se Compendian las Noticias y Verdad de la
...acion del descubrimiento ... desde 7 de feb.º a 14 de
...nzo de 1699 ..."

...binelli

...Martin letters AHH, Ter-p., Leg. 17, exp. 12.
...) "Arivetzi, 4 Sep.e 10 de 35." signed with rubric MANECHI
...) "Arivetzi, 4 Nov.e 21 de 35." " " "
San Martin is mortally ill, he believes
In these letters to Father Proc. Joseph Barba he seems to
...thing accounts. He really hates some of the
...lians - e.g. Napoli, Norciano, etc.
Arivechi, "in east-central Sonora south of Sahuaripa"

References to Kino's endurance:

". . .Boulton who has made the best study of him (Kino), records that at the age of fifty one Padre Kino made a fifteen hundred mile horseback ride, from his frontier mission to the City of Mexico, in fifty-three days, including stops necessary to say mass and confer with other priests.

"Another instance of his endurance as a horseman occurred in 1700, when Padre Kino was fifty six years old, an age when many men began at least to think of slowing down. On the morning of May 3 that year, when he was about to say mass at sunrise at Tumacacori in southern Arizona, he was given an urgent message begging him to hurry to San Ignacio, in Sonora, to save from execution an Indian who the soldiers had imprisoned and were toing to put to death next day. Padre Kino said his mass, wrote a letter to one of the military officers, and clambered on his horse. By midnight he was at Imuris, a way station, andby dawn the following day reached San Ignacio, a distance of seventy miles. There fore he again said mass, and saved the prisoner.from execution."

p115

from/"Glory, God and Gold" by Paul I Wellman, Doubleday and Co., Garden City, N.Y., 1954.

W.C. Bullard
1955, Jan.

Book Excerpts on various missions including

Tumacacori

IN REPLY REFER TO:
H 14

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
SOUTHWESTERN NATIONAL MONUMENTS
BOX 1562
GLOBE, ARIZONA

January 3, 1957

Memorandum

To: Superintendent, Tumacacori

From: Archeologist Schroeder

Subject: Early Reference to Tumacacori

I ran across the following in "The Miscellaneous Documents of the House of Representatives, First Session, 42nd Congress, 1871, Miscellaneous Document No. 37", which contains a report of Captain Samuel Adams to the War Department on pages 5-20, dated November 1, 1869. Captain Adams made a trip down the Colorado River in 1866, but his report touches on other matters.

On page 18, after describing the ruins of Casa Grande, he continues: "At Tuback a more modern ruin is to be found. The walls of the cathedral are yet perfect; the altar is covered by shrubbery, which had grown up spontaneously; and over the cross, on the windows and doors, the vine yet clings, as if to protect them from the beams of the sun as they shine through this roofless temple. This city was but a few years since inhabited by a large population; but the Apache had been there and made a common waste, the evidence of whose vandalism is seen over every beautiful valley and deserted ranch."

You might want to add this to your files if you do not already have it.

Albert H. Schroeder

Albert H. Schroeder
Archeologist

Entered - Ref. files
1/5/56

Tumacacori National Monument
Tumacacori, Arizona

August 5, 1960

Mr. William W. Wasley
Arizona State Museum
University of Arizona
Tucson, Arizona

Dear Mr. Wasley,

This will acknowledge receipt of your Preliminary Chronology for Guevavi Mission which you sent us last week. This will prove to be a valuable addition to both our fact files and library. Slowly, through the work of such persons as yourself, Bernard Fontana, Mr. George Eckhart, Fathers Baldonado and Whalen, and Ray Brandes, we are able to fill in several of the gaps in the history of the Sonoran missions and more accurately give our visitors an idea of what transpired at the various missions through their ascent and decline. We greatly appreciate the time and effort you have devoted to these studies, and hope that someday we may compile all of the data we have received and derive a more complete and authentic history of not only Tumacacori, but the other missions in the chain as well.

Again may we express our gratitude for your report and we shall look forward to seeing you again at Tumacacori in the near future.

Sincerely yours,

Michael J. Becker
Superintendent

Tumacacori National Monument
Tumacacori, Arizona

August 5, 1960

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Arizona State Museum
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Michael J. Becker
Superintendent

Transcription, from a photocopy, of a document found in Santa Fe, New Mexico, by Father Norman M. Whalen, Tucson.

En el año 35. El S. Couste Hilarion saco de Tucson
los vasos Sagrados, ornamentos, y Santos y todo lo que pertene
cia ā la yglesia castrense del presidio y lo ~~lev~~ llevaron al
pueblo de # Ymouris, en la Casa de D. Catarina
Hernandez (Imuris 3 leguas de S. ygnacio.)

En el ano 44 o 45 D. Fz. Gonzales padrastro de
D. Jose Mlias ē pidio los docum. del pueblo de Tomacacuri
al Gober. Ygnacio Pamblon para Saber las Medidas de las
tierras de la Mission—y no los Entrego al Gober.

D. Frederico Palaman en Tubac ha dicho a D.
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de S. D. Manuel M. Gandaras que era Gober. de Sonora

ha Dicho el S. Frederico Gosdisso (vive En Guyemas)
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Translation

In 1835 Señor Couste Hilarion removed from Tucson the sacred vessels, vestments, santos, and all that belonged to the military church of the presidio; and he took them to the village of Imuris, to the house of Doña Catarina Hernandez. (Imuris is 3 leagues from San Ignacio.)

In 1844 or 1845 Don Faustino Gonzales, stepfather of Don Josē Elias, asked Governor Ignacio Pamplona for the documents of the village of Tumacacori in order to learn the measurements of the mission lands; and he did not return them to the Governor. Don Frederico Pal man at Tubac told Don Josē María Martinez that the documents were in the possession of Señor Don Manuel María Gándara, who was Governor of Sonora.

Señor Frederico Gosdisso (he lives in Guaymas) said that the documents of the Mission of San Xavier were in the possession of Don Fernando Cubilla (in Guaymas).

Translations

In this table various different translations from Chinese into English
[illegible]

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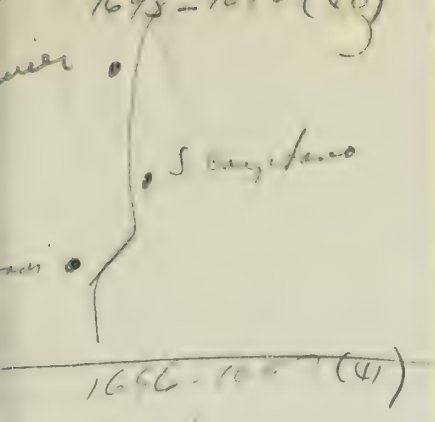
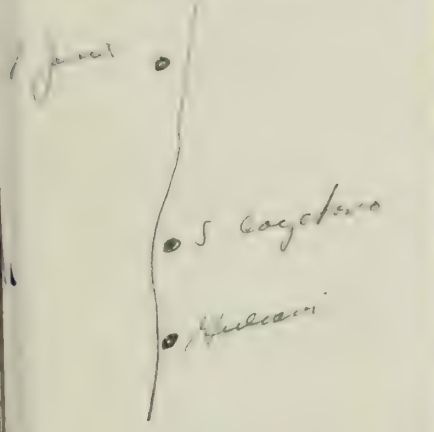


s followed Father Gutierrez.



he De Anza expedition drew a map
cori's Mission church on the east bank
on his map making expedition in
he west side. And a map made
showed the mission on the east bank.
argument in favour of room 50 to the
g being the church which preceded
d make it the church in which Lorenzo
757--the one which Father Font located
er in 1777, and the one which was
nd flimsy(in 1795)--
was Tumacacori moved to it's present
site. If the 1757 map is right, it could have been moved to
the west bank of the river after that and Lorenzo the Alcalde
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Tubac was a visita of ~~Tumacacori~~ Guevavi, whose people now inhabit
Tumacacori, but because the do not have there as good land for irrigation
s at Tubaca, their residence there depends upon the season for the
crops". However the people would have probably lived near their
church regardless of which bank it was on. "Whose people" could
refer to the people of Guevavi, but that seems improbable as
Guevavi was the principal missionof the area. Possibly the soldiers
had taken over the Tubacfields sending the Tubac people to Tumacacori.
The bulk of the evidence seems to point to the fact that Tumacacori
was on the west side of the Santa Cruz.

Father Ramon _.beros followed Father Gutierrez.

Father Font who went with the De Anza expedition drew a map in 1777 which showed Tumacacori's Mission church on the east bank of the Santa Cruz. La Fora on his map making expedition in 1766 placed the church on the west side. And a map made "por los jesuitas en 1757" showed the mission on the east bank. There seems to be a strong argument in favour of room 50 to the east of the present building being the church which preceded the present one. This would make it the church in which Lorenzo the Alcalde was buried in 1757--the one which Father Font located on the east bank of the river in 1777, and the one which was described as very cramped and flimsy(in 1795)--

Question--Just when was Tumacacori moved to it's present site. If the 1757 map is right, it could have been moved to the west bank of the river after that and Lorenzo the Alcalde would have been buried on the east bank. This would also make better sense of the statement in Rudo Ensayo that "In 1761 or 1762 Tubac was a visita of ~~Tumacacori~~ Guevavi, whose people now inhabit Tumacacori, but because the do not have there as good land for irrigation as at Tubaca, their residence there depends upon the season for the crops". However the people would have probably lived near their church regardless of which bank it was on. "Whose people" could refer to the people of Guevavi, but that seems improbable as Guevavi was the principal missionof the area. Possibly the soldiers had taken over the Tubacfields sending the Tubac people to Tumacacori. The bulk of the evidence seems to point to the fact that Tumacacori was on the west side of the Santa Cruz.

In 1701 Father San Martin was assigned to Guevavi and
.macacori was a visita of Guevavi. Kino died in 1711 in
gdalena. In 1732 Father Sedelmayr had jurisdiction over all
e missions of Pimeria Alta and Father Grasshofer was at
uevavi with Tumacacori as a visita, Father Segesser was at
in Suamca and in charge of
.n Xavier and Father Keller in the San Pedro Valley. In 1751
here were eight missions with resident priests all in operation
hen a Pima Indian, Luis Oacpicagua who had been appointed
aptain of his people by the civil authorities stirred up a revolt
ainst the missionaries. Father Sedelmayer and Father Nentwig
om Saric fled to Tubutama and later escaped to Santa Ana. The
evolt was put down by Governor ~~of~~ Parrilla of Sonora and there
re many recriminations between the priests and the military.
ubac was established in 1752 as a result of the revolt. Tumacacori
.s also established on it's present site and renamed San Jose (?) (in 176
Tumacacori. There is evidence that a small church building was built
1757." The Alcalde of Tumacacori was buried in that church"
In 1768, the Franciscans came to Pimeria Alta, the
esuits having been expelled the previous year. In 1773 as a result of
pache raids, Tumacacori became the principal church and Guevavi
e visita. In 1786 the Spanish Viceroy Galvez made a truce with
he Apaches supplying them with trinkets, whiskey and some fire-arms
d hostile tribes were encouraged to fight among themselves and not
molest the missions. Father Carillo came to Tumacacori in 17 0 and
ied in 1795 and was succeded by Father Gutierrez who died in 1820.

page
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C.T."

on Tumacacori--

Father Kino w[illegible]eld the first church services at th[illegible] villare
[illegible]acacori in 1691. [illegible]irst came to Pimer[illegible]lta in 1687. He
previously explored Baja California [illegible] extablished that it was
[illegible]insula rather than an islan[illegible]. His headquarters in Piberia Alta
at Dolores near Cosari. He was at the nei[illegible]hboring town of
[illegible]avia in January 1691 with Father Salvatierra when some messengers
from the [illegible]obaipuris of San Xavier del Bac. Kino left this description
[illegible]eir coming," It was our intention to turn back from El Tucubavia
[illegible]eospera, but from the north some messengers or couriers of the
[illegible]puris of San Xavier del Back, more than 40 leagues journey, and
San Cayetano de Tumacacori, came to meet us, with some crosses,
[illegible] they gave us, kneeling with great veneration, and asking us on
[illegible]f of all their people to go to their rancherias also. The father
[illegible]or said to me that those crosses which they carried were tongues
[illegible] spoke volumes and with great force, and that we could not fail
[illegible] where by means of them they called us." Question--Had the names
Xavier and San Cayetano already been given to the villages or did
[illegible]er Kino mean that they came to be known as by those names later.

Tumacacori was established as a visita. In 1695 Kino
[illegible]ioned that there were sheep and goats and wheat and maize at
[illegible]acacori and that there were earth-roofed houses of abode. In 1699
[illegible]anje reported in his diary that he and Kino were returning from
[illegible]ip to the Gila River when the Father became ill. They came along
bank of the Santa Cruz. (Pasamos por la caja del rio) When they
[illegible] in front of the village of Tumacacori, or opposite the village
[illegible]rding to the translation--(hasta enfrentarnos), the Indians
[illegible]ed (nos pasaron) some meat to make a stew for the sick man.
[illegible] passage in Manje's diary is the basis for the contention

DESCRIPTION OF TUMACACORI IN 1879.

(Evening Bulletin, San Francisco, March 19, 1879, second edition, page 4, column one, "Notes on Arizona (Correspondence of the Bulletin), Calabasas, March 5, 1879")

"The Ruins of Tumacacori Mission"

"Next to the well-preserved church of San Xavier del Bac, near Tucson - so faithfully and so enthusiastically described by all travelers in southeast Arizona - the ruins of the Mission of St. Joseph, Tumacacori, command attention. These ruins are a little to the west of the regularly traveled road, between three and four miles from Tubac. The first Mission erected, or established, in this immediate locality was consecrated at Tubac in 1750, and was called the Santa Gertrudis Mission. This building was shortly afterward destroyed by Apaches. In 1751 a church was built upon the site now occupied by the ruins above named. This ediface shared the same fate as that of the Santa Gertrudis Mission at or about the same time. In just fifty years afterward a new church was erected and the ruins of Tumacacori constitute what is left of it, it also having been destroyed, or partially destroyed, by the Apaches eighteen years after its consecration.

While the above named church structure did not approach San Xavier in architectural beauty and grandeur, the outer and communicating buildings were more extensive, and agricultural expectations greater. At this late date, however, the ruin is not so complete but that the passer-by may see a good deal to reward him for the gratification of an inquisitorial turn of mind. The seeker after information will discover that the main building was at least 100 feet in length by 50 feet in width; that its shape described a Greek cross; that it was substantially and elaborately constructed of sun-burnt and kiln-burnt bricks, which were put together with a sort of cement and concrete; that it was well timbered and well roofed; that it was surmounted by two domes - one over the chancel and one upon the eastern or southeastern corner; that there were pretentious residences for the padres and their master workmen and soldiers, and comfortable adobes for their peons and neophytes; that there were orchards with oranges, lemons, limes, pears, figs and pomgranates, and gardens with flowers, vines and exotic plants, shade trees and possibly fountains. The dome above the chancel is still in a fair state of preservation, but the walls and the surroundings have crumbled or are crumbling into decay; its splendid timber and tile roof has been shivered by time and the elements, and its only covering now is the illimitable canopy of heaven with its imperishable constellations; the orchards, with their umbrageous [sic] shade and fruit trees, through which sunlight and shadow used to chase each other and fantastically skirmish for mastery, and the gardens, with their hyperborean gifts, have all passed away; and the vast space within these consecrated walls dedicated to solemn offerings in the sacred guise of chants, genuflexions and benedictions, is one vast pile of indistinguishable ruin...

B.C.T."

Vicinity of Tumacacori in 1855

from JAMES A. BENNETT: A DRAGOON IN NEW MEXICO. 1850-1856. Diary edited by Clinton E. Brooks and Frank D. Reeve and printed in the New Mexico Historical Review. Quotation from issue of April, 1947.

(During May and part of June in 1855 Bennett's company was with the boundary survey party, reconnoitering the border.)

"May 24 (1855).-Arrived at Harnesh, (footnote: probably the Mexican town of Janos) a small place belonging to Mexico. We are the first United States Troops they have ever seen here. They act like wild people.

May 26.-Along the Harnesh River yesterday. It was barren: not a spear of grass was to be found for our animals so they starve. Could find no wood so we went without coffee. At Tubac we found a little grass but not wood. Tubac is a deserted village as the Apaches frequently raid such villages.

May 27.-At Rancho de las Calabasas are the ruins of an old church; with the altar still standing and a bell still hanging in the cupola. The road from Tucson lay in the valley of the Santa Cruz as far as this ranch which is occupied by 2 Germans. A third brother has been killed by the Indians and all their horses and cattle have been stolen by the savages. These 2 brothers kept an awful old 'bachelor hall'.

May 30.-Camped on a plain and saw great quantities of wild game. At Tucson, found a great many good buildings and a very nice stone church with several 'monuments' inside. This place is nearly deserted on account of the Indians."

(See also contemporary account by Lt. Michler, quoted in Rensch "Chronology for Tumacacori Nat'l. Mon.")

ST. JOHN THE EVANGELIST'S CHURCH
3713 SOUTH SEVENTH AVENUE P. O. ADDRESS, GREENWAY STATION
TUCSON, ARIZONA

Here is a news item apparently from The Guevavi Weekly Grindstone of May 25,1741. It must be genuine, because the facts agree perfectly with the attached entry in the Guevavi Mission Register under the date of May 23,1741.

GOVERNOR NEIGHBORING VILLAGE WEDS

Highlighting the late spring social events of the our city of Guebavi was the marriage last week of Joseph Tutubusa, Governor of Tumacacori, to Martha Tupquice of San Xavier del Bac.

At an early hour the bells of the Mission of Los Santos Angeles de Guebavi pealed out the invitation for the pueblanos to assemble to witness the union of two of the most prominent families of the Sobaipuri Nation. The church was resplendant with spring flowers and vegetables and flickering tallow candles. As the orchestra consisting of organ, violins, trumpets, and harps struck up an inspiring march composed for the occasion, the bride's little sister advanced down the aisle strewing wheat and cottonwood leaves. The groom's brother, little Manuelito Tutubusa, followed bearing in the heart of a golden pricklypear blossom the wedding ring, a gorgeous creation of sea shell imported from California. Then followed, according to the ancient custom of our Tribe, the official witnesses Miguel Valensuela, Andres Cobarrubias, and Domingo Cussu, Mador of San Xavier. Next came the bride upon the arm of Ignacio Jocumisa, Governor of San Xavier, her father having only recently incapacitated by an Apache arrow. They advanced to the altar where they were met by the groom and Padre Joseph de Torres Perea, Minister for His Majesty at this Mission.

The bride chose for her wedding dress a creation of shimmering Pima cotton, trimmed in dyed rabbit-fur. Her only jewelry was a massive necklace of shell and coral from the Gulf of California, with a pendant of turquoise from New Mexico, a gift from the groom.

After a honeymoon among the willows and cottonwoods at dangerous Santa Ana de Guiburi, the young couple will be at home in their new residence at 31 Alamo Street, San Cayetano de Tumacacori.

This news story is a scoop which our reporter scored when Padre Perea granted him access to the Misson Register which contains the following record.

seph Tutubusa
r de [illegible]
itha Tupquice
Sn Xavier

En 23 de Mayo de 1741 se casaron in facie ecclesiae mullo impedimento detecto Joseph Tutubusa y Martha Tupquice fueron Padrinos Maria Sicar y Augustin Bruba Testigos Manuel Valensuela, Antonio de la Trinidad, Andres Martin Cobarrubias, Ignacio Jocumisa Govr de Sn Xavier, y Domingo Cussu Mador de Sn Xavier.

Ante mi Joseph de Torres Perea.

Intro pr su Magd.

Above by Rev S Connor & Others

DESCRIPTION OF TUMACACORI IN 1879.

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"The Ruins of Tumacacori Mission"

"Next to the well-preserved church of San Xavier del Bac, near Tucson - so faithfully and so enthusiastically described by all travelers in southeast Arizona - the ruins of the Mission of St. Joseph, Tumacacori, command attention. These ruins are a little to the west of the regularly traveled road, between three and four miles from Tubac. The first Mission erected, or established, in this immediate locality was consecrated at Tubac in 1750, and was called the Santa Gertrudis Mission. This building was shortly afterward destroyed by Apaches. In 1751 a church was built upon the site now occupied by the ruins above named. This ediface shared the same fate as that of the Santa Gertrudis Mission at or about the same time. In just fifty years afterward a new church was erected and the ruins of Tumacacori constitute what is left of it, it also having been destroyed, or partially destroyed, by the Apaches eighteen years after its consecration.

While the above named church structure did not approach San Xavier in architectural beauty and grandeur, the outer and communicating buildings were more extensive, and agricultural expectations greater. At this late date, however, the ruin is not so complete but that the passer-by may see a good deal to reward him for the gratification of an inquisitorial turn of mind. The seeker after information will discover that the main building was at least 100 feet in length by 50 feet in width; that its shape described a Greek cross; that it was substantially and elaborately constructed of sun-burnt and kiln-burnt bricks, which were put together with a sort of cement and concrete; that it was well timbered and well roofed; that it was surmounted by two domes - one over the chancel and one upon the eastern or southeastern corner; that there were pretentious residences for the padres and their master workmen and soldiers, and comfortable adobes for their peons and neophytes; that there were orchards with oranges, lemons, limes, peare, figs and pomgranates, and gardens with flowers, vines and exotic plants, shade trees and possibly fountains. The dome above the chancel is still in a fair state of preservation, but the walls and the surroundings have crumbled or are crumbling into decay; its splendid timber and tile roof has been shivered by time and the elements, and its only covering now is the illimitable canopy of heaven with its imperishable constellations; the orchards, with their unbrageous (sic) shade and fruit trees, through which sunlight and shadow used to chase each other and fantastically skirmish for mastery, and the gaardens, with their hyperborean gifts, have all passed away; and the vast space within these consecrated walls dedicated to solomn offerings in the sacred guise of chants, genuflexions and benedictions, is one vast pile of indistinguishable ruin...

B.C.T."

CHAMBERTIN CF CHAMBOLLE IN 1870.

Evening Bulletin, San Francisco, March 14, 1870, second edition, page 4, column one. "Notes on Wines (correspondence of the Bulletin). Salesse, March 3, 1870"]

"The Ruins of Tancarville Chateau"

Part of the well-preserved chapel of Jean Sadyer (at Jan, near Tancarville and so commercially described by all travelers in search of the great ruins - the ruins of the Chateau of St. Joseph. Tancarville, commanding attention. These ruins are a little to the west of the recently invented road, between Caire and Pont Allet (the Tart Chateau erected, or established, in the late Gothic period (possibly the manner-ered at Tancarville in 1750, are was called the Sance Chapelle Chapelle). This building was mostly afterward destroyed by epsonac. In 1721 a census was built upon the old foundations by the young Rohre family. This edifice alone has been (the of the same Sir Francis Stuart at or about the same time. In just fifty years afterward a new church was erected and was named St Tancarville would be left, it even lasting most believed or partially destroyed, by the Chapelle Chapel before the Reformation.

While the above named church was (it was situated two leagues in agricultural beauty and fruitfulness. The water and transportation facilities were superb, and although the Tancarville Theater, at Villa Jaja date, however. The ruin is not so complete but that the pleasant may see a good deal in reason like for the restoration of an imperial mansion of mind. The owner after (Chapelle Chapel) was the main building destroyed a (even those) that it was originally surrounded by out-houses and all-night (which were put together with a part of cement and concrete; that it was well (shaped and covered with (what it has withstood by the ages - one over the other covered and the (stairs or communication other). Most (Chapelle Chapel) are (for the (ruins and (later work) (Chapelle Chapel), and (Chapelle Chapel) adobes (or mud) and (later work) (Chapelle Chapel), and (Chapelle Chapel) (ea, (more, (ruins, (Chapelle Chapel), and (Chapelle Chapel) (Chapelle Chapel) (Chapelle Chapel)

Robert Forsyth. "Journal of a Trip from Peoria, Illinois to California on the Pacific in 1849." (Journal located in the Peoria Public Library, Peoria, Illinois)

1, 1849 (Forsyth is traveling north out of Santa Cruz, Sonora following Santa Cruz River)

"Cool night & hot sun during the day. a few miles after leaving camp I was nished to hear the Clear loud Ring of two bells which chimed harmoniously on oure moring air and on looking across the Valley & stream I espied a handsome e church. on passing over I found as usual all desolation. some of the g men of the Train had been in advance & were ringing the Bells in something n unusual manner. some of the adventurous of the boys had fastened the long of their Ox whip to the clapper & were pealing out a merry chime. the ch & all the surrounding Buildings were in a fine State of preservation. Paintings, Guildings, Cement Floor, Walls & every thing was in perfect order the exception of the names most shamelessly scratched on the Walls by some c Gold seekers. the whole place had a monastic appearance rows of cells essional stalls etc. the Garden was well filled with full Grown Fruit Trees ey had been heavily laden with Peaches Pomegranetes Quinces etc but very few left for us, however we gleaned a few Peaches. there was something Oriental ne appearance of this secluded & deserted town. the white domes of the churc deep Green trees, the Peaked & Rocky mountains immediately in the rear all ined to give it an asiatic effect in our eyes. the High Garden Walls & iful Baths still in as perfect a state as when left by the fair inmates of convent led us to believe that the Apaches gave them but short notice previou eparture. I crossed back & overtook the wagons & in the course of two miles ner entered another deserted town, everything just as when the inhabitants . the Corn Mills, four of which I counted in this town all perfect. Boxes, s, Baskets, Doors with the locks on & the various small articles which itute a Mexicans household lay in promiscuous profusion around. two large which had fallen from the Church Belfry bore the same date as the Bells in own before visited 1809 - so that I suppose both towns Bells etc were not of Ancient date - Some of our Pious looking boys filled the Confessional & others of mere Heretical Phix pretended to make confessions to them, was most to be relied on for sincerity the forgiveness or confession I nd not to say."

min Hayes. "Diary of Judge Benjamin Hayes' Journey overland from Socorro to Warner's Ranch." (Diary located in the Bancroft Library)

ber 8, 1849 - Started north from Santa Cruz, Sonora up the Santa Cruz y. Hayes wrote that the soil was rich and could be used for extensive ulture except the Indians prevented people from farming. The train was ed several days just north of Santa Cruz due to sickness.

ber 11, 1849 - Began to move north again. Hayes remarked again that the in the Santa Cruz Valley was still good.

ber 12, 1849 - The group passed through many deserted ranches. Hayes ht the valley at one time must have been thickly settled. On this day id they "passed what appeared to be a church. Several went over to it, y a mile off. ....Near the church there is a long trail of ashes winding the valley in a very direct course along the road, as if the fence of an sive enclosure had been burnt." In a short distance they came to a village was deserted.

ber 14, 1849 - They arrived at San Xavier mission. Hayes gave a very description of San Xavier. He wrote that the Pima Indians there told him a priest was due to arrive there in three days.

ge W. B. Evans. Mexican Gold Trail: The Journal of a Forty-Niner.
San Marino: The Huntington Library, 1945.

August 15, 1849 - Evans and several others of the party left the wagon
n and pushed on ahead after leaving Santa Cruz, Sonora. They followed the
a Cruz River downstream. He described the valley "as beautiful a valley as
er saw."
They passed several abandoned ranches. Apache raids had caused the people
eave, Evans thought.
August 16, 1849 - Still in the Santa Cruz Valley Evans wrote "This is the
fertile valley we have yet traveled in."
August 17, 1849 - "We came to one of the best Spanish buildings I ever saw.
:ly after passing this we came to another, built of adobe, not as beautiful
ppearance as the first, and at 12:00M. we entered the walls of a large
enda. All of these buildings have been wholly deserted...."

vid Jordan. "Diary, 1849." (Diary located in the California State ibrary, Sacramento, California)

, 1849 - After traveling about sixty-five miles north of Santa Cruz, in two days Jordan's party camped about one mile from an old deserted Tumacacori). Jordan wrote, "it is a most beautiful building outside-- ave visited it and say it is splended inside."

, 1849 - "I visited the old abby last night. it certainly has been a plended building--there is considerable of the furniture still there, it en surrounded by a large wall, but it is now tumbling down--there is a xtensive valley that at one time has been under a high state of cultivation."

s Fröbel. Aus Amerika: Erfahrungen, Reisen und Studiern. Leipzig: J. J. Weber, 1857-58 (two volumes).

e Two

l came from Germany and traveled in the United States and Mexico in 1855-56. his return to Germany he published the diary he kept of his travels.

ollowing was translated from the German by James Mote and Berle Clemensen e Denver Service Center.

433 & 434 In 1856 Fröbel arrived at Tumacacori. He wrote:

acori lies in the Santa Cruz Valley. It is a stately mission church. Germans and a Frenchman had settled here and maintained that they were ightful owners of the mission and its lands. The site is interesting to ighest degree. High mountains of pillar-like porphyry rise in the back e buildings and in front of these a river runs and is bordered with a et of shady trees--on the sides the valley floor broadens. The old mission n still bears its fruits for the new settlers. A second traveling companion G. whom I had already mentioned left us here and joined the inhabitants of acori."

l Brainard. "Journal" (Journal located in the Bancroft Library)

Brainard traveled to Santa Cruz, Sonora. From there he turned north to
ow the Santa Cruz River to Tucson.

ber 13, 1849 - Passed by a church which was about one hundred feet long and
feet wide. In the rear of the church was a long oblong enclosure. The
forming the enclosure were built of gravel and cemented and finely
mented. The ornamentation was done by putting different colored stone in
cement before it hardened.
The foundation of the wall was made of cobble stone which projected nearly
ot on each side forming a nice base. The top of the wall was finished with
stones projecting out giving it the appearance of a cornice. "On the
side of this were small niches at distances apart which I should think
for putting lights in. The length of the wall was 150 feet by 50 feet wide.
eight was eight feet from the base and four feet thick. In the end of this
sure nearest the church was a round enclosure about 36 feet in circumference
of the same material and in the same manner as the wall."
Numerous delapadated buildings connected with and surrounded the whole
h. They were also built of gravel. "The whole church was also built of
l and retained its whiteness to a remarkable degree. The Front was Gothic
and displayed considerable taste and skill. The bellfry was built of
burnt brick. Four square in each side was an aperture for the bells, three
ich were still hanging. One had fallen down. Each had a different sound."

ber 14, 1849 - They passed through another deserted town a short distance
the mission.

OPTIONAL FORM NO. 10
5010-104
UNITED STATES GOVERNMENT

Memorandum

TO : Superintendent, Tumacacori National Monument

DATE: April 8, 1963

FROM : Historian, Fort Union National Monument

SUBJECT: The Santa Fe Trail, 1849-1852, San Francisco, The Book Club of California. Diary of H. M. T. Powell, 1931. Value of this book about $300.00.

ber 1849

6th Wolves last night were more than usually noisy. I could not sleep for their constant howling. I went with Dr. Comoton and others back to the Pueblo Tumacacori. We took what we thought was a short cut, but were so much impeded by brush fences that stretch in all directions, masses of sun-flowers and mesquite bushes, that we had a wearisome time getting there. When there, the rest ran about looking at it and I sat myself down on the South side and took a sketch of it. (John-I can photograph this sketch and send it to you if you would like it) The church is built chiefly of brick, plastered over. The square tower looks as if it had never been finished. The houses, extending East, are adobe. The church inside is about 90 x 18, painted and gilded with some pretensions to taste. The Altar place under the dome was, of course, more carved, gilded, and painted than anywhere else. Behind the church, North side, there is a large burying ground enclosed by a neat adobe wall plastered and having niches in it at intervals. There was a circular oratory at the South end of it near the church. East of the Church there was a large square yard, on the West side of which, passing under some solid arches, we came to a flight of steps leading to a granary, etc. It is a very large establishment and the monks or priests had every accommodation to make life comfortable, as they usually contrive to do.

In the square tower there were 3 large bells, and there was one lying inside the church, dedicated to Señor San Antonio- dated 1809.

On leaving it, we struck a mule trail that took us straight to Tubac on the West side of the river, the same as the Pueblo, distance about 1 league. We found it deserted on a/c of Apache depredations(they killed 2 women and 2 children) about 2 months since; so we heard at Santa Cruz; but it looks as if it had been deserted much longer. The walls are all punched with holes for

musketry, etc. It is mere pile of tumble-down adobe houses. The church has no roof; is built in the form of a cross— main building 90 x 25. It is not worth the trouble of sketching. We found some old military papers in one of the houses. I took 2 or 3 of them and put them in my portfolio as a "souvenir." ...

Dale

The Santa Fe Trail to ~~Santa~~ California, 1849-1852

The Journal and Drawings of W.H.T. Powell edited by Douglas S. Watson

San Francisco: The Book Club of California.

FOUN is willing to photograph the drawing of TUMA for us if we do not have it.

Aside from that, very little of interest, although there are also passages on

Santa Cruz now our goal;
First glimpse of Santa Cruz;
The sack of Tubac;
The deserted rancho;
The road to Tucson;
Guevavi and Calabasas;
The bell of Tumacacori;
Tubac, Anza's old presidio;
The Church at San Xavier;

ABSTRACTS FROM JOURNALS OF AMERICANS IN THE SANTA CRUZ VALLEY DURING THE 40's AND 50's

Abstracted by

W. E. Rensch

Cave J. Couts Diary (Bancroft Library)

Oct. 19, 1848. (p.66) "St. Cruz is an old and compact ranche inhabited I may say by one company of Mexican State Troops, though none of them would be taken for soldiers . . . The company is about 80 strong and was once cavalry. mounted lanciers, but some three weeks since a party of Apaches made an attack and carried off all their animals but one single mule, and all their clothing . . .The town is completely surrounded by a wall."

Oct. 20, 1848.(p.68) Left Santa Cruz for Tucson. The Santa Cruz "is a beautiful little stream, passing through the mountains lined on either side by a large growth of cottonwood . . . Houses are thick along its banks. . . but all are deserted." Deserted ranchos are passed . . . "The people were particularly friendly: they understood that we were after Apaches." Some inhabited ranchos passed.

Oct. 22, 1848.(p.72) Sunday arrived at Tubac "A small presidio today." (p.74) Near Goibabe" (Guebavi?) was a gold mine where 20 men were working in dread of Apaches.

Two and half miles from Tubac passed a nice Indian village. The church looked very well (Tumacacori?) "Tubac itself might be called an Indian village for there are two Apaches to one Mexican. Their huts are built of straw and grass around the edge of the town. (p.73) Apaches were friendly. Chief told his people to be friends to Americans and not to steal from them.

Oct. 23, 1848. (p.78) The churches in this valley are remarkable--"At Tumacacori is a very large and fine church standing in the midst of a few common conical Indian huts, made of bushes, thatched with grass, huts of most common and primitive kind. This(the church?) was built by an old padre who died at Monterey, Mexico last summer, and who was highly thought of." The funeral procession was the

largest ever seen in the city. "This church is now taken care of by the Indians, Pimas, most of whom are off attending a jubilee, or fair, on the other side of the mountains. No priest has been in attendance for many years, though all its images, pictures, figures, etc. remain unmolested and in good keeping. No Mexicans live with them at all."

(pp.78,79) "The church at Xavier del Bac . . . is said to be the finest in Sonora. 'Tis truly a noble and stupendous building. Its domes and spires . . . was of itself sufficient to guarantee a City with many churches and other large and fine buildings. But when we came up, found it standing solitary and alone, not another building nearer to it than Tucson, save the few old Indian huts of the most rude description, whose inmates (Pimas) had charge of the fine old church. It is built of burnt brick, the first any of us had seen in Mexico. . . The dressing, which always attend their churches is truly magnificent. Wax figures and paintings, particularly fine. Standing under the large dome and looking directly up, its whole inner surface is a complete elegant painting, indeed, the same might be said of its whole interior surface. . . The faces are extremely handsome. The wax figure of the Virgin Mary deprived of one arm by time has as handsome a face as I ever saw. The exterior shows its age, on the contrary, looks rather new: but there is an appearance of age about the interior which rather adds to it, when distinguishable from the sublimity of the pictures. It is kept by these Pimas with incredible care and neatness."

C. C. Cox Journal (Martin [illegible], 142-144)

"Santa Cruz, a garrisoned town, was the first settlement the emigrants came to after leaving Bear River and a considerable emigrant literature was created about it." (Martin [illegible], p.147.)

C. C. Cox (Aug.11, 1848) and party stopped at Santa Cruz a few hours and then moved down Santa Cruz River to the deserted place of San Xavier, "a beautiful place" that "has once been in a high state of improvement. There are an orchard of peaches, apples, pears, quinces, etc.

Sept. 1, 1848. "This morning we passed a deserted mission (Tumacacori) and obtained a tolerable supply of peaches.

Sept.2. "Passed another mission (San Xavier). . .occupied by Mexicans and Indians - the Pimas, and really a splendid looking building, the interior of which presented a solemn and imposing scene." Camped at

largest ever seen in the city. "This church is not being made use of by the Indians, Pimas, most of whom are off attending [illegible], on the other side of the mountains. No priest has been in attendance for many years, though all the images, pictures, figures, etc. remain unmolested and in good keeping. [illegible] them at all."

(pp.71,72) "The church of San Xavier del Bac . . . is said to be the finest in Sonora. 'Tis truly a noble and stupendous building. The tower and spires . . . [illegible] sufficient to [illegible] a city with many churches and other large and fine buildings. And when we came up, found it standing solitary and alone, with no other building [illegible] . . . [illegible] of the church. It is built of burnt brick, [illegible] in Mexico. . . The frescoing, [illegible] is truly magnificent. The figures and paintings, particularly [illegible]. Standing under the large dome and looking directly up, the whole dome surface is a complete elegant painting. [illegible] of the whole interior [illegible]. . . The altars are exceedingly handsome. The [illegible] figure of the Virgin [illegible] as handsome a face as I ever saw. The exterior shows its age, on the [illegible], [illegible] in its [illegible] of age [illegible] the interior [illegible] from the [illegible] of the [illegible]. It is kept by three Pimas with [illegible] and [illegible]."

[illegible] Journal (Norris [illegible], [illegible])

"Santa Cruz, a garrisoned town, was the first settlement [illegible] [illegible] and a considerable religious literature was created about it." (Norris, 1939-40, 146.)

[illegible] [illegible] and party camped at [illegible] [illegible] Santa Cruz to the [illegible] of San Lazaro. "a beautiful [illegible] "but [illegible] is a [illegible] of [illegible]. There are no [illegible] of [illegible], [illegible], [illegible], etc.

Sept. 7, 1849. "This morning we passed a deserted [illegible] [illegible] and obtained a further supply of [illegible].

Sept. 8. "Passed another [illegible] ([illegible]) . . . [illegible] by [illegible] and Indians — the Church, [illegible] a splendid [illegible] building, the interior of which presented a [illegible] and [illegible] appearance."

Tucson the evening of the 4th. (Martin,1848-9,141-2) A fandango was held in honor of the Americans. On 5th "we bid adieu to Tucson and its friendly people."

* *

Dec. 1849. Hayes found "some 50 peach trees in an enclosure" at Tumacacori, "the ground in places covered with the seeds - the fruit has fallen and none to gather it. Corrals still standing - not a living thing seen. It had a melancholy appearance. The walls of the church still stand, no roof, and only the upright piece of the cross. It looks desolate indeed.... (It was) built of beautiful large burnt brick; the walls inside plastered with cement, and adorned with paintings in the cement. The dome over the altar covered with cement which shines white in the sun; portico in front, with two tier of columns; fine and exquisite carving inside, 4 bells, one has been taken down; sweet-toned, probably a chime. This would be an ornament to any of our cities. (Quoted from Hayes manuscript by Coy, The Great Trek, 1931, 247)

Coy, 1931, 247-9.

San Xavier and Tucson

"The route continued down the Santa Cruz Valley past deserted ranchos until at last the river lost itself in the sand and the road crossed a barren desert country to a village of Indian huts and adobe houses. Here in contrast to their poor dwellings was a once magnificent church . . .! " Hayes makes the following observations (See Coy 1931, 248-9 for quotation from Hayes' Journal) (p.248)
"About nine miles from San Xavier was the town of Tucson. This was quite a settlement with two blacksmith shops, and a shoe factory employing seven workers. The women were expert in needlework. Here as at San Xavier the emigrants were able to secure a supply of milk as well as grain and flour . . . The Americans were well received and occasionally a fandango was held in their honor."

"After leaving the Tucson the California route led across the Tucson desert northwestwardly and reached the Gila River near the Pima Villages. This was a trying journey of 90 miles and the stock suffered greatly.

Coy Santa Cruz Emigrant Route

"The valley of the Santa Cruz which the emigrants . . .followed" north from the garrison town of Santa Cruz to Tucson made a very

pleasing contrast to the desert country over which they had come. All unite in describing it (in their diaries and journals) as beautiful country with good soil and a good supply of timber, although the effects of Apache raids were sadly evident in the deserted ranches along the way.

This first church ruin that the emigrants made note of were those of the old mission of San Gabriel de Guebavi founded by Kino, about 1702. "It was nearly a mile off the regular route but many of the emigrants took occasion to get a closer view. A long trail of ashes indicated that before its destruction there had been an extensive enclosure." (Mentioned in Hayes Diary)

Fifteen miles brought them to another village in which were the ruins of an even more extensive church. This was Tumacacori mission. The deserted mission orchards furnished a very welcome supply of fruit to the California emigrants." (Here quote from Hayes m.s.s.) (Coy, 1941, 247)

Powell, 1931, 161.

In the autumn of 1848 Joseph Lane, appointed governor of Oregon territory, took the Santa Fe Trail and then pressed far to the south to avoid snows of the mountains. It seems that he blazed the trail to Santa Cruz followed by the later emigrants (see biography of Lane by Western, pseud.) Washington 18..., p.25) F 880 W44

Journal of Powell noted Sept. 28th. "We are entirely off Cooke's route, and do not, now, know anything of the road. We suppose it a new route made by Governor Lane last year, as we saw his name marked on a tree a short distance back."

p.173. October 1st, evening. "The first view of the town was very beautiful. It is a rise of land in the centre of the valley." Detailed description of the beautiful country follows.

"Most of our train are much annoyed at being off Cooke's route so far. This way, we learn, is four days the farther."

Oct. 2nd entered Santa Cruz. Corn fields. (p.176) "Santa Cruz is an old looking place, very dilapidated; the green grass growing on the top of the houses. Two churches, one quite large and much ornamented, the other smaller, are quarters for the soldiers 150 of whom are stationed in the town; 150 more I understand, being out on country parties after the Apaches who stripped them last spring

of every thing except a few sheep and goats." Took in all 7700 cattle, mules and horses." (2 months since . . . killed 3 or 4 women and children in Tubac) got supplies at Santa Cruz. Flour plentiful, quinces, melons, pumpkins, sugar.

(p.137) Oct 3rd. Passed a deserted rancho; large establishment with a tower having loop holes and S.E. corner. Adobe two stories high. Burnt brick for sides of door ways and for floors. Lime kiln, furnaces. Cemented cisterns, tools, etc. Fine peach orchard, apples, pear, grape, apricots, figs. Cemented vats. Santa Barbara Rancho

(p.139) At what he thought was Guevavi Powell said there was one house with four rooms, one with six rooms, in each a furnace and outside much cinder. Seventy or eighty adobe houses in back. On left bank of river. Three miles beyond was another ruined rancho on an elevation on right bank of river. Pile of crumbling adobe. One mile below this on opposite side was what he thought was Calabasas.

(p.138) Some Mexicans gave following, which was surprising to Powell since he thought the valley a wilderness like that which they had passed before coming to Santa Cruz; 7 miles from Santa Cruz-deserted rancho, 3 leagues further to Rancho Santa Barbara; from there to Guevavi (r) 2 leagues; to Calabasas (r) 3 leagues; to Tumacacori 6 leagues; to Tubac 1 league; to San Xavier 16 leagues; Tucson 3 leagues.

(p.141) Made sketch on south side of Tumacacori Oct 6, 1849. "The church is built chiefly of brick, plastered over. The square tower looks as if it had never been finished. The houses, extending East, are adobe. The church inside is about 90 x 15, painted and gilded with some pretensions to taste. The altar piece under the dome was, of course, more carved, gilded, and painted than any where else. Behind the church, north side, there is a large burying ground enclosed by a neat adobe wall plastered and having niches in it at intervals. There was a circular ovatory at the south end of it near the church. East of the Church there was a large square yard, on the west side of which, passing under some solid arches, we come to a flight of steps leading to a granary, etc. It is a very large establishment and the monks or priests had every accomodation to make life comfortable.

"In the square tower there were three large bells, and there was one lying inside the church, dedicated to Senor San Antonio —dated 1803." Found Tubac deserted. Apaches two months since had killed two women and two children. "It is a mere pile of tumble-down adobe houses. The church has no roof; it is built in the form of a cross—main building 90 x 25." (Dwelling family mentioned)

(145) Reached San Xavier. Oct 9th. Oct. 10th reached Tucson.

Emory

The Emory expedition "saw the remains of mining operations," ever there formerly conducted by the Spaniards and more recently by the Mexicans. On the Santa Cruz River a few miles north of the boundary the remains of a mill for crushing gold quartz were found. Said Emory, "I hope nothing I may say will induce persons to run off in unprofitable searches in these distant and unprotected regions. . . . The country is now full of prospectus from California, who will undoubtedly discover something worth knowing." (Emory, 1857,I,94)

At Tucson there were about 70 families of the mixed Spanish and Indian race, engaged in the pursuit of agriculture and south of Tucson there was a small settlement at San Xavier of semi-civilized Indians, called Papagos; "and further on, at Tumacacori, a small settlement of Carunas". (Ibid.,95)

Lieut. Michler of the Emory survey party and his men were encamped at Tucson the month of June 1854. He says "During this time we became the recipients of every attention and civility from Capt in Garcia, the commandant the place, and from his family." (Michler, in Emory 1857, I, 118)

Michler proceeded down the valley of the Santa Cruz to have a conference with Emory at the base camp at Nogales. "You pass through the towns of San Javier and Tubac, and the mission of Tumacacori. The first place has been ceded by the Mexicans to the Papago Indians. A beautiful church, with its exterior walls richly ornamented, carved and stuccoed, and the interior handsomely decorated and painted in bright colors, with many paintings in fresco, still stands as a monument to the zealous labor and religious enthusiasm of the Jesuits of the past century.

"Tubac is a deserted village. The wild Apache lords it over this region, and the timid husbandman dare not return to his home.

"The mission of Tumacacori another fine structure of the mother church, stands, too, in the midst of rich fields; but fear prevents its habitation, save by two or three families, who have wandered from their distant fatherland to this out of the way country." (Michler in Emory, 1857, I. 118)

"Ojo del Agua de Lopori is a spring, twelve miles from Tubac, in a westerly direction; it once irrigated the valley of the same name, which was cultivated by Mexicans. We found a solitary peach tree," says Michler, "loaded with fruit, last sign of occupied, relics of other days. The stream is a small and pretty one. A league from it, in the Sierra Atascosa, rich mines of copper, silver, and gold are said to exist." (Ibid, 119)

Eighteen and one half miles south and west from Saperi was the deserted Mexican rancho, in the valley of Aribaca. "Within four miles, and south of the deserted rancho, are to be found large excavations made by men previously engaged in mining; piles of metallic ore lay near the springs where they had been engaged in smelting." A mule trail ran south to Tubutama about thirteen miles from Aribaca. (p.118)

The main escort and train were encamped at Aribaca in July and to the middle of August 1855.

The latter part of August the surveying had been completed Lieut. Patterson was found at Imuris near Magdalena. Here some Apaches attempted to stampede the animals but were unsuccessful. Here the Mexicand and U.S. Commissions separated.

"From Imuris we travelled the road up the San Ignacio River by Cocospera, a deserted mission, to the rancho de San Lazaro, where we struck the main southern emigrant road." The road led via Santa Cruz, Janos and Corralitos to El Paso, etc.

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1941

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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_____ NATIONAL PARK

Reprint Box "HISTORY, AMERICAN PERIOD"

FILE NO.

Letters of Edward L. Vail

1875-1876-1877

Note: Vail family owned Empire Ranch
between Sonoita & Greaterville.
SVV

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NEWTON B. DRURY,
Director.

U. S. GOVERNMENT PRINTING OFFICE 16—2337 1

Letters written to

EDWARD L. VAIL

by

WALTER L. VAIL, NATHAN VAIL, H.N. HISLOP AND TRACY BALDWIN

During the years - 1875 - 1876 - 1877

Letters written to Edward L Vail

by Walter L. Vail, Nathan Vail, H.R. Hislop & Trace Boldman

During the years 1875 - 1876 - 1877

Copied by A.F.Whiting, August 1949 from typed copy in possession of Joe E. Wise, of Nogales, Arizona, prepared for him by Harry L. Heffner, 2235 Laguna St. San Francisco California, and transmitted from Heffner to Wise, March 1, 1940

Los Angeles, Calif.
Oct. 25th, 1875

Dear Ned:

I expect you will think that I have neglected you all at home, but I have not had a chance to write, or mail a letter for the last ten days. We arrived at this place on Sunday morning about two oclock and were very glad to get in bed as it was the last day of five days staging, which is very hard work in California, at this time of the year, as the dust is about four inches deep. Saturday we rode over 120 miles, I think we averaged twelve miles per hour, which is pretty good going for six horses, when the stage and load weighs six-thousand pounds.

I had a very pleasant time in the Yosemite Valley, the scenery is fully as grand I expected to see, I don't think we could have been there at a worse time of the year all the falls were dry, but three, still we could form a very good idea of what it would be if they were full, I have onething to be proud of, which is that I was the first American that ever stood on the South Dome, which is I believe 6000 feet above the valley, when you are on top you can look down over a mile, the side of the dome next the valley is almost perpendicular, so that when you look over you see the valley under you, which is a splendid sight. Uncle Nathan can tell you all about it when he comes back and when I get back to V.C. I will write you a long letter giving you a discription of the places I have seen.

Uncle Nathan has just come in with a bundle of letter, which have been forwarded to

e says himself he hopes he will be able to do before long, but I myself don't have uch faith in him.

This is a wonderful county, where they can get water they can raise anything hat will grow anywhere else in the world, the principal thing here seems to be oran grapes, which seem to do better than anything else, although I am told that corn ill turn 100 bushels per acre without irrigation. Grapes are at the present a drug c he Market, selling for eight dollars per ton, 35 cts, per hundred, which will just p f the picking.

The first man I met when I went out on Sunday Morning was "Bronk" who is here peculating in land, he tells me that he is doing very well but you know yourself hat you can't put much confidence in what he says, if he is getting along as well s he makes out he will be able to return to Plainfield, in about a year and cut quit swell.

Uncle Nathan, Aunt A. and myself received invitations to a ball given by the tincipal club of the place, which is to come off this evening, we are all going and have no doubt that we will have a very nice time, I will tell you about it in my ext letter, which I hope will be a little better written than this one is.

Give my love to all. Affect. your brother,

W.

Cosmopolitan Hotel
Tucson, Arizona
November 23rd, 1875.

ear Ned:

I reached this place three days ago pretty well tired out but considering the ip I think I was in pretty good condition when I reached Tucson. I have been ying ever since I came here to hire horses for a trip through the country but ve not been able to do anything until this morning which was to buy a mule which is

ake me a trip of 400 miles through the part of the country that I am anxious to see
ut have been unable to find anything that I though would be safe for me to take as i
re all in such miserable condition that it was very risky to take them on such a tri
nd even if I did they would charge me from $2.40 to $3.00 per day which would
mount to considerable in a short time. The mule I bought I paid $100.00 for in greer
acks, and the Governor says if I am not able to sell her as a profit he will give me
he same as I pai for her when I get through traveling, which will suit me very well,
reat trouble in buying horses here is in the titles, there are so many run over the
ine from Mexico lately on account of the war that if a man is not careful what kind
f a title he has some fellow will jump him and claim his nag which is not
ery pleasant when you are a hundred miles from home, but the one I have bought has
een owned by the same party for three years.

Tucson is a very rough looking town, ~~xxx~~ with only one brick house all the
est are built of mud, which are not very handsome, but are very comfortable to live
n, the town has from three to four thousand inhabitants who are mostly all Mexicans
ut I have no doubt that before long there will be more whites than Mexicans which
ould make it a much pleasanter place to live.

I was very much dissapointed after I got here to find that it is impossible to
uy any land unless you find a man who has been on his ground for three years, his
itle is of no account and as the country is all new on account of the Indian
rouble such places are very hard to find (I mean places with a good title) I can
out anywhere and settle on 160 acres and then I can homestead 160 more which
it was situated on water would command a large range of fine grazing country and
ight in time be worth a great deal of money and then again it might be just as
asy to pick up land three years from this Before the railroad gets through as
is at the present time, I feel positive from all I hear that there is as fine
rass land in this territory as there is in the World. I have been very disappointed
the young man who started with me but he hasn't much grit, as soon as he struck

much
they to cross 500 miles of desert to turn back, just as we get in the good country, which will not cost very much more to see that it will to stay in this place and know that little of Arizona as we did when we left California. I think myself that it is destined to be one of the richest States in the Union, it will never be a very good farming country but when they get capital enough to work the mines, then will be the time when things will pick up and everything will take a start.

The first day I arrived here the Governor showed me some silver rock which was taken out of a mine which belongs to him, he said he knew it was very rich but did not know exactly what it was worth, this morning when I met him he told me that he had just received a telegram from Frisco saying that some of the same rock had panned out over $3,000.00 per ton, which will pay very handsomely, the Governor think that this county is going to be one of the richestmining countries in the world and if it is as good as they all think it of course will bring a great deal of money into the country, but as far as the mines are concerned I would never put the first red cent in one either in money or work, for I have seenenough to disgust me with such operations in a new country. If I had known as much about the country before I left California as I do now I don't think I would have spent either the time or money, but what I think the country just as fine as it has been represented, but the trouble is getting titles, but since I am here I am going to see some of the place that I can tell whether it will ever be worth coming back too, if I don't stay now. It is a terrible trip from San Diego to this place most all the way is desert which is very hot in the day and very cold at night, some places we had to drive fifty miles without water, which is very hard on horses but not withstanding the hard work they would run away when ever they get achance, one night McCartney and I both forgot the curtains open and jumped out while the horses were on a dead run, which was a foolish thing to do under any circumstances, the way we came to make such a move was on account of our both being asleep and when the bumping about in the stage work (sic) woke up we thought the driver had jumped off and we knew that the brake had given out

ut I wouldn't like to say how many times I turned over when I struck the ground, he only things that stopped the horses was that one of the fool horses stepped in a adger hole which threw him and as it happened to be a pretty rough place the other hree could not drag the stage and the horse that was down with his hind feet n the front wheel. The boarders in the hotel where I am stopping which is the only ne in the place, spend all of their time from morni g till night in gambling, hich of course don't help the place much. Gambling, Indians and drinking is the uination of the country. I wish I had you here with me, I think we might make oney, but as things are at present, I would not advise any one's coming to this ountry, although I think there will be chances to make money here if the railraod oes through and the Indians are kept down, but for the present I would not advise nyone to come from New York to this place.

I wish you would tell Teho. Brown and Will Smith that I will write them both as oon as I come back from my trip in the country. I wrote Theo Brown sometime ago, ut as I have not heard from him I suppose it never reached him.

I have been moving about so much lately that I can't remember who I owe and o owes me letters, but will try and keep you posted at home, so that you may ow where I am and what I am doing, after I see some of the country, If I nclude not to say here I will go right to Los Angeles or Virginia where I can at east make a living. I hope that the mail will bring me some letters in the rning as I have not heard anything from home since I left home, so I of course el anxious to hear how you all are at home. It is getting late and as I want to ite to Maggie before the mail is closed I shall have to stop this scribling.

Give my love to all at home and tell Prescott to write me when he can.

Your affectionate brother,

Walter L. Vail

P.S. I am afraid you will no be able to make out half of this scrawl.

W.

Los Angeles, California
24th, July 1876

My dear Ned:

Yours of the 14th came to hand on the 23rd, for which I am much obliged. I expect you will have as late letters from Walter but if not I enclose those I received yesterday. They have got through quite as comfortable as I expected, indeed much more so, for now that they are at Tucson I know they are in a climate as pleasant and healthy as this but I did feel uneasy about their journey across the desert at this time of year, particularly when day after day the Telegraph informed me that you were being almost roasted in the east, but it seems your hot-circle did not reach farther than the Rocky Mountains. Yesterday was one of our hot days, it got up to 87. I was out in the sun surveying from 11 till 2 and did not feel it hot, because of the sea breeze, but from the feelings of my face this morning, I know I took on another shade of darkness, I am gradually, becoming the color of mahogany, but my appetite is good and while I fell well never mind the color while my hair don't curl and fasten at the other end.

You mention their unfortunate purchase of tickets. Yes, it worried us all, but I wrote to a friend in San Francisco who say the agent and intimated to him, if he placed any value on his scalp to refund the $70.00 and he did so, so that is all right.

Bronk is yet in San Francisco, I see by your letter that Prescott is home, my kindness regard to him. I am very glad to have letters from any of you, but I do not wish you to neglect writing Walter frequently if it is only to say the cats have not disturbed the chickens. He and Hyslop have undertaken a hard up hill work and I want them kept cheerful - once under way and they can dispense with the luxuries of letters and newspapers by having them once a month.

I find ~~if~~ I must buy a horse and would ~~like~~ very much like Walter's advice it is too warm for much horse back work and horses that are broken to harness are expensive. I did not wish to pay over $25.00 but I fear I shall n get what will suit under $100.00 and will probably be cheated.

People are all very kind, nine tenths of them with a view to profit, at least I credit them with this and hope I am in error. However there are some very nice people here a great number of them church folks but not very constant attendents of church. I haven't yet called upon Mr. Hill, the clergyman - I fancy a younger man would have more influence.

I have late letters from Aunt Anna. She was not very well and worried about not being able to get a governess. She will leave England about the first of September.

With much love to all I remain,

Your affectionate, Uncle,

N.R.Vail.

Florence, Arizona

July 11th, 1876

Dear Uncle:

I thought I would write you a few lines to let you know that I ~~have~~ have got thus far on my journey, we arrived here at half past four this morning, which was just 6½ days to this place which we should have reached in a little less than four. We were just 12 hours too late to meet the stage which we should have taken, on the SanDiego line so we shall have to wait until tomorrow night for the next stage. The weather was not near as hot ~~as~~ coming across the desert, as I had expected it would be. The thermometer at no time was over 105° and if we had, had any kind of accomod the trip would not have been a bad one consideri g the time of the year and the country, but between broken down horses and drunken drivers, we were made two days late. The weather here is very

Hislop complains a good deal of the heat, though he says other ways he feels very much better than he did when he left Los Angeles. It is very aggravating to have to wait here in this place, as there are not accomodation here. Hislop slept in an old school-house with a young fellow I met in Tucson and I slept under a tree.

The country around here is much better than I expected to find it they have plenty of water for irrigation and the crops look very well and there seems to be a good deal of excitement about the mines which seem to be paying very well, they pack all the ore to this place which is 75 miles from the mines and they charge $300.00 for working the rock per ton and then they say it pays a handsome profit. I met a gentleman yesterday whose name is Vail, he showed me a piece of rock which was worth $400.00 and it only weighed 80 lbs.

There has only been one rain as yet here I think by the way things look, there will be more before long.

I am writing in the only sitting room there is in the house which is used for cards, billards and a bar-room, I have to use my pocket book to write on, so please excuse the bad writing. I don't see how this place can be healthy, there is so much stagnant water all the drainage seems to be in the back-yards which make the air very bad in this hot country.

I see by the paper that Fish has advertised everything for sale in Tucson and amongst other things is his ranch, I think the sale comes off the latter part of this month,

It is so hot that my hads stick to the paper, so I will close for this time and write when I reach Tucson.

Hislop wished me to remember him kindly.

I Remain - Your affectionate nephew,

Walter L. Vail.

Tucson, A.T.
July 13th, 1876

Arrived here today at 11 AM in good shape. Paid our respects to the Gov. who seemed very much pleased to see us, He was just reading a letter from you when we called. We are going with Mr. Fish on Saturday to look at his place, he has a good deal more stock on it than he had when I was here last and I am doubtful whether we can do anything with it. Will write you on Monday.

Walter.

[This is apparently a post script to the letter from Walter Vail to his uncle, July 11, 1876]

Palace Hotel, Tucson
July 18th, 1876.

My dear Mr. Vail:

Many thanks to you for the trouble you have taken in shipping my baggage and for the receipt enclosed in Walter's letter, the $2.00 that you have paid for expenses I will repay you when we meet or send it whichever you like.

Walter wished me to write and tell you what I thought of Fish's Ranch, I like it very much it reminds me of Brighton Downs, as it is much the same sort of country and there seems to be plenty of water about it, the house might be made very comfortable indeed with laying out a little money on it, it is nicely situated on an elevation and has a very nice corral at the back of it he has built a good fence afound his water and several other improvements which he says cost him over $1000.00 but of course we can discount this as we like, as to price he asks about $3800.00 but we have not had any talk to him about renting or price yet, but expect to today or next day, then we shall compare with 3 or 4 other ranches we are going to see and judge accordingly, the stock around the country look

The heat at Fish's ranch was not bad at all as I never felt it, and in Tucson the termometer in the bedroom only registers about 84° the highest I think has been 92° as I am in a/hurry/ hurry to catch the mail you must excuse more, trusting you are well.

Believe me-

Yours sincerely,

N.R. Hislop.

Tucson A.T.
August 6th, 1876.

Dear Ned:

I thought I would write you a few lines this evening before supper though I have very little tosay. Hislop and I expect to start out in the morning to look at a ranch, which belongs to a Mr Page and we will probably be gone four or five days, so if you don't hear from me for sometime you needn't feel worried. Page's place is about 45 miles from Tucson and is situated between two high mountains, which are as good as a fence as they are rough for cattle to travel over, which would make it a very easy range to manage stock on as they could not be driven off without being found out.

Mr. Clum the Indian agent that has charge of the San Carlos reservation started last week for the east with 25 Apache Indians he expected to visit all the large cities in the East, where he will show the Indians, to pay theexpense of transportations and keeping them, which is quite an undertaking.

Clum is a very fine fellow and I hope he will not loose money by this speculartion. I met him at the Governors and was introduced to him by Mr. Trout, who is the agent at the Pima reservation, they will both go east together, so if you should go to see them while they are in New York, if you will introduce yourself to Mr. Stout [or. Trout above] he would be very glad to see you all after seeing me in this place. I advised Mr. Stone [Stout ?] to hire the building on the corner of 4th Ave. and 24th street, the one the [illegible] R.R. Bureau used to use that is if they

which will give the eastern people a good idea what the Apaches look like out in Arizona.

The weather is very warm in Tucson now it is over a hundred most every day, last night we had a sand storm, which lasted about forth minutes there was so much sand and dust in the air that every one had to retreat to their houses and keep the windows and doors shut while it lasted.

The people in this country seem to lead a very lazy life while the hot weather lasts and a great many of them, lead a lazy life the whole year as there is no danger of freezing to death in the winter and if they can get a few pounds of beans, they think that they are well off. As it is getting late and I haven't much to say I will close for the present and write you again when we return from the ranch.

Love to all at home. I remain

Your loving brother,

Walter L. Vail.

Tucson, A.T.
Aug. 23rs. 1876

Dear Ned:

Every one has gone to bed except me and I ought to be there but as I intended leaving in the morning I thought I would write you a few lines before leaving.

I have been busy all day making arrangements about getting supplies out to the ranch, which is a pretty big job as we have a good many things to take out and as there has been heavy rains and the roads away, through what is called Davidson's Canyon, which is about 15 miles long, it will probably be a pretty teadious job.

We are having considerable excitement in Tucson about the Indians. A Mr. Hopki owner of the Trench Mine which is 30 miles from the Ranch want to journey with ou party and go as far as the Ranch with us as he does not like to go through the Canyon which is 15 miles long alone, this used to be quite a stronghold for the Apaches and Mr Hopkins thinks that the Indians that have escaped from the reservation are in that country, but I myself do not think there are any Indians t our place and Tucson, if there are any Indians near us they must be in the Huachuca Mountains, which is 35 miles South-east of our place but they will probably stick pretty close to the mountains as the settlers will shoot them on sight, so this will kepp them wandering very far in the valley.

I had a letter from Maggie this morning, she reports every one well and in good spirits as the hot weather is over with, it seems to me you are having very lovely times at home that is from all accounts. I often wish I might drop down and spend a week with you , but as that can't be I won't think of going home for some time yet.

We may have to go over to New Mexico for cattle this fall but I am in hopes that we will be able to buy cattle nearer home, so that we won't have the expence and trouble of driving them, which isn't a very pleasant job, but I must close now and will write you from the ranch whenever we have a chance. I would be glad if you would send me any of the New York Daily papers also the Plainfield one as I will have planty of time in the evenings to read on the ranch - and I would like to keep posted as well as I can, in this out-of-the-way-country. There are some very pleasant people in this place, we have been treated very kindly since we came. I was invited to day by a Mr. Williams, who is one of the firm of Lord and Williams to come up to his house and spend the evening, which I intend to do the next time I come to town.

I wish when you write you would send me Tracy Boldman's address as I

I don't know whether you will be able to make this out or not but as it is late I will close. Please give my love to all at home.

I Remain- Yours affectionate brother,

WALTER L. VAIL

Empire Ranch
Dec. 3rd. 1876

Dear Ned:

I received yours of Nov. 10th last Monday and intended answering it yesterday as I try to write home on Sunday but as we lost 27 horses and colts on Saturday, I spent Sunday looking for them, I rode one horse through the hills until it was played out and then borrowed a fresh one and just found the tracks about six miles from home which I tracked straight to our ranch when I got home I found that the horses had returned home about an hour after I left, which was good news of course, though I was rather mad with myself for riding hard all day for nothing.

The ranch which joins us had all their horse stock and some cattle run off by the Apaches last week, so we like to be careful of our horses we look after them through the day and at night we put them in the field or in the corral , which joins the house, which makes them pretty safe.

We inted to ask for protection from the Government here. I don't feel at all certain that they will give it as I think the military are trying to keep us far from the Indians as possible.

As it is late and the fire has gone out I will close.

Love to all at home. I remain-

Yours (Sic) loving brother.

WALTER L. VAIL.

Empire Ranch
Jan. 20th, 1876

Dear Ned:

I have just received yours of the 28th., and was as usual very glad to hear from you. I expect that you will hear from the papers that we have been

when they first broke out, they came up with-in fifty yards of the camp and took all of the horses we had staked which left me on foot, as I had only taken one horse with me which was taken with the rest of the stock. I went over to receive and help gather 800 cows, which we bought from a Mr. Miller. We follow the track of the Indians the next morning into the mountains but found that they out numbered us and had every advantage in the world over our party, so we conc u to give up the chase. The Indians after taking our horses from the San Pedro cam right over to this part of the country and took horses from all the ranches except ours. they killed three men in our neighborhood though it is reported that there were a good many killed along the Mexican lines. I think they have stolen 150 herd of horses already and I don't know how many cattle they have killed, I found a cow a few days ago that they had lanced and hand't even taken the skin, ever since the Indians did the killing and stealing our house has been crowded with soldiers and settlers who have lost their horses and are making tracks for Tucson. This last out break has made so much talk that the Government is going to establish a fort 25 miles south of our place which I hope will put a stop to Indian trouble in this part of the country.

The horse that I lost is the one that I bought when I first came to this country in July, I paid $50,00 for it as it was an extra horse for long rides. I rode it 250 miles last Sept. in four days on nothing but grass as they have taken nothing else I can't complain. The cattle we bought are doing very well though they give us a great deal of trouble to keep them on the range, it is always hard to locate cattle in this country, but once they become attahhed to the ange, we will not be troubled with them much.

I have been in the saddle for the last three weeks from day-light to dark and part of the time I have ridden half of the night as well so you see I haven't had much time to write. The cows we ~~begbg~~ bought we paid $14. a head for and threw our sheep in which madethem cost us about 14.60 a head. I received two letters from father by the last mail, which I will answer as soon as I have time,

business, but Hislop think he knows it all which isn't the way of his learning me

As regard the money it's all right I will not require it for two or three months from date. I gave a note a few days ago which will not come due for three months so will not require it until that time, I am very sorry that I will require it at all but as I am working with other peoples money I will have to account for every cent. I wish you could have the money that might have been I mean in regards to our living though we live poor enough, I expect the poorest man in New York would complain at bread and meat straight which has been our living for the past six months, here in Indian times a man can't refuse to help any one for you never know when you may require help yourself, I often wish that I could do something to help you all at home and my earnest prayer is that God may spare my health and life so that I may have that privilage.

Uncle Nathan says that he had a letter from father saying he would trade the farm for a ranch in California, which I hope he will not do so I am satisfied that the life he would have to lead would not suit him or any of the family. I myself would just as leave take my chances in any of the western states on a farm as I would in California, and this country is the last place in the world to bring a family.

As it is late I must close, Please tell father I will write to him as soon as I have the time, love to all.

Yours(sic) affectionate brother,

Walter.

P.S. I mailed the map some time ago. W.

Empire Ranch
March 24th. 1877

Dear Ned:

I have not written for some time as I have been very busy, I left home about ten days ago expecting to be gone one day and was gone seven, I found after I left home some of our cattle had gone to the San Pedro river so I though it best to go right after them, when I got home I found that I had

You will be glad to hear that we have had no more Indian scares lately, it was reported a few days ago that we had been cleaned out by them but so far we have only lost two horses, which is very lucky as our neighbors have all been pretty well cleaned out of their riding stock.

I received a letter from Helen yesterday which is the first letter from home I have had in some time, I was glad to hear that all were well. Everything is going along very well now on the ranch our cattle seem to be contented and if the weather keeps good I don't apprehend any trouble, the storms that we have in winter scatter the cattle but as the winter is over with us now I think the hard riding is over too, the grass has commenced to grow and if we could have a little more rain the pasture would be fine in a short time.

We expect to go to New Mexico for bulls pretty soon but have not decided which one of us will go yet, we are all trying to get one another to go as it will be a pretty hard trip and hard work too. You spoke in your last of Theol Brown having a new situation, has he left his old place in the rubber company, I wrote to him in answer to his first letter to me but have never received an answer yet.

There is very good hunting now on our place there are any quantity of ducks and we can most always find quail and antelope though I haven't been shooting for a long time., in fact I haven' had much time to do anything but ride after cattle, we often have a good chance to shoot antelope and deer when we are looking after cattle but a a rifle is generally in the way, we don't carry one, but you don't very often see a man in this country without a six shooter

I think the bad weather is all over with now in this country the frogs have been peeping for several weeks which is a pretty sure sign of spring, if we could have one more rain it would help us out very much though I don't think there is any danger but what we will have plenty of grass to last until the summer rains commence which about the 29th of June. You ask in your last when I expect to come home which is a pretty hard question for

soon as I can get fixed so that I can leave with a good grace " which I am pretty sure won't be this year ' I intend to come home.

I have been hoping that Uncle Nathan would come out this spring but as I haven't had a letter from him in over a month I am afraid he is not coming or has gone East. I think he must have written me but we have such poor mail facilities in this country I am afraid I do not get more than two thirds of my letters. Hislop and the man were out hunting cattle a few days ago while out they saw a flock of turkey but as they had no guns they tried to run them down with their horses but could not do it as they started up the side of the mountain which was too steep for the horses to climb. I took a short ride this morning and while I was out I/ saw two of the finest deer I have ever seen, the horse that I was riding was a bronco so I did not get a chance to shoot. I am getting to be quite a swell shot with a rifle now, the soldiers generally stop here on the way to the new camp which is 24 miles south of us and we often shoot at a mark with them and have never beaten though we don't any of us pretend to be good shots, it only shows what poor shots they are. Mr. Morgan one of our neighbors stopped here with his wife and took dinner with us on his way from Tucson to his ranch, he said just before he left town he heared that one of Mr. Chisem's formen by the name of Wall, was shot on their ranch so I don't know whether any of us will go to New Mexico after bulls or not, as it was Mr. Chisem's other foreman what we expected to go with us it is a dangerous country to travel through alone, we expected to go as far as the Pecos river in New Mexico, which has the best stock of cattle an all this southern country. Hislop and Harvey both want me to go east as they don't care much about leaving a good bed. I have got now so that it doesn't make much difference whether I sleep on the ground or in bed and sheets, they are something that are seldom seen on a ranch in Arizona. If I go myself I will drop you a postal whenever I have a chance so that you may know where I am and how I am getting

Fort Cummings N.M.
April 7th, 1877

Dear Ned:

You will be surprised to hear from me in this part of the world. I left home on the first to go to the Pecos river in New Mexico to buy some bulls I will probably reach there on the 15th. I will write you when ever I have a chance. I am travelling through with Mr. Chisem's outfit and horse-back, I did not like to come alone as the Indians are all off the reservation in New Mexico. We were followed by them 30 miles but they did not get any of our horses or do any damage. I don't know where to tell you to write me, as I expect to be on the travel for the next 40 or 50 days.

Love to all at home.

Your loving brother,
WALTER L VAIL

Fort Sumner, N.M.
April 29th, 1877

Dear Ned:

I have just finished writing Uncle Nathan and Lisle, so I thought I would write you a few lines to let you know that I am well and all right.

I left South Spring river on the 25th with Mr. Peters, the party I came from Arizona with, to go to Las Vegas, Mr. P. had business there, and as there is a party living there that has some fine bulls for sale 15 miles from this place I thought it my best plan to go up and see them while I have a chance of company.

It has been a very disagreeable day so much so that we were compelled to lay over here today. We were stopping with Mr. Samuel who is the owner of Fort Sumner, when it was abandoned by the

and it is said that he spent his fortune here. Young Maxwell seems to be a very nice fellow, though I imagine he is inclined t~~o~~ be dissipated, his father was worth at least at one time over half a million but he was a fast man, it went fast. From what I have seen of New Mexico I like it very well and if it wasn't for the fighting and stealing that is going on all the time here it would be a very good country, though the climate isn't anything like as fine as it is in Arizona, I have seen considerable fighting here since I came which I will tell you of when I have more time. If you and Prescott were here now I could take you where there are plenty of buffalo inside of half a day, a man that is looking after the sheep for Maxwell said he saw them coming down with the cattle to water a few days ago and I saw some on my way up the river that had been shot for sport, when I return from Vegas I will have more time, then I intend to kill my firt buffalo. I have been very well since I left home with the exception of a little trouble with my left knee but as it don't get any worse I think it will wear it's self out.

As it is getting dark I will close. Please give my love to all at home. I remain-

Your affectionate brother

WALTER L. VAIL

Las Vegas, N.M.
May 5th, 1877

Dear Ned:

I thought I would drop you a few lines to let you know how I am. I wrote you a note yesterday and when I did so I thought of getting off on my way back to Mr. Chisem's ranch but as my leg was worse this morning I concluded not to start until I find ~~out~~ what is the matter. I called on Dr. Shont, who is the best doctor in the place and he told me I ought not to use

thoroughly blistered. He says that I am threatened with white swelling, he recommends blister and rest. I don't know exactly what I will do.

The people in this place have been very kind to me and have offered me all the attention imaginable.

I will not write any more now but will write tomorrow of next day. I don't think you had better say anything about my trouble at home, until you hear from me again, by that time I may fell better.

I remain -

Your affectionate brother,

Walter L. Vail.

Las Vegas, N.M.
May 4th, 1877

Dear Ned:

I thought I would write you a few lines/ to let you know where I am and what I am doing. I arrived in this place day before yesterday, I believe I wrote you in my last what my business was here, I have seen the parties I came to see and I think I will be able to make a trade with them. It has been a very pleasant day today, but yesterday was the most unpleasant day I have experience this season, more snow fell here yesterday morning than I have seen this winter, parties that have been here all winter tell me they have had 27 ~~more~~ snow storms here this winter, and this is the lightest one of them all.

I haven't been about Las Vegas much since I have been here, my knee has been so lame that I thought it best to keep quiet. I blistered it last night which made it feel better for a time but I think by the way it feels this afternoon it will keep me awake again tonight. As I have promised to call on a gentleman who lives next to the hotel I will close

P.S. I will write you again in a few days as I would like you to make some inquiries about a watch that Mr. Peters wants me to order for him. WALTER

Netawaka, Kansas,
June 6th, 1877

Dear Ned:

Yours of June 1st received, was glad to hear from you. Walter is still with us and his knee is not entirely recovered yet, he sill have to take good care of it for some months to come. He was quite uneasy about his mail until the middle of last week when he received all the mail that had accumulated since he left the ranch, Peter's Chisom's man is quite unsettled in his own mind about the time they will make up the herd, as they are having some trouble down in that country. Walter's stay with us is uncertain as to time as he is only waiting for further developments from his interests. You ask me how Walter looks I think he is looking remarkably well and in fact quite a good specimen of the stock he came from, he is off handed, sociable and easy in his manners, in fact he is more of a man than I expected to find at his age. He has seen considerable of the western world and it will benefit him wonderfully in getting through life. I think Walter will be able to battle with the world and get his share of the world's goods. I think he ~~will~~ is enjoying his visit here, we have tried to make it pleasant for him, and enjoyed his being with us very much and I hope he will not be compelled to leave for some time yet. He will give you when he writes a better discription of our country here and situation in life than I can. If at any time you could spare the time and money it would do you good to come out and see us, we will be very much pleased to have

likely be quite a time before I can afford it, but expect to before many years.

Tell ------- I have been disappointed in not having a letter from her while Walter was here and I think Walter feels disappointed in not having a letter from his father while here. When friends are far from home they feel differently to you who are with them even love. With much love to all.

Your cousin- TRACE

Natawaka, Kansas
June 7th, 1877

Dear Ned:

Tracey mailed a letter to you yesterday morning and there is time for me to write a few lines before the train goes out, I thought I would do so. I was glad to hear through your letter that ~~all~~ you were all well. My knee does not improve as I have hoped it would, it is better than it was but is still remains quite stiff and gives considerable pain at times. If I had known that I would have been here as long as this I would have gone home for a short visit.

I mailed some papers that father sent me to sign day before yesterday ~~one~~ and enclosed a short note.

The weather has been very wet here, and the grasshoppers have commenced to do a good deal of damage but not with standing the grasshoppers I think the farmers will make money, corn seems to be the principal crop, the small grains don't amount to much.

But as it is time for the train I will close. You had better direct all your letters to Tracey, and he will forward them to me.

Love to all at home - I remain

Tucson in the late 1850's as described by Browne in Apache Country:
"Tucson became the head-quarters of vice, dissipation, and crime. It was probably the nearest approach to Pandemonium on the North American Continent. Murderers, thieves, cut-throats, and gamblers formed the mass of the population. Every man went armed to the teeth, and scenes of bloodshed were of every-day occurrence in the public streets. There was neither government, law, nor military protection. The garrison at Tucson confined itself to its legitimate business of getting drunk or doing nothing. Arizona was perhaps the only part of the world under the protecting aegis of a civilized government in which every man administered justice to suit himself, and where he assumed the right to gratify the basest passions of their nature without restraint. It was literally a paradise of devils." p. 22.

His description of San Xavier: pp. 140-142.

He describes Santa Cruz Valley (1864):
"Three years ago this beautiful valley was well settled by an enterprising set of frontiersmen as far up as the Calabasas ranch, fifteen miles beyond Tubac. At the breaking out of the rebellion, when the Overland Stage Line was withdrawn, the whole Territory, as stated in the previous chapter, went into ruin with a rapidity almost unparalleled. The Apaches, supposing they had created a panic among the whites, became more bold and vigorous in their forays than ever. Ranch after ranch was desolated by fir, robbery, and murder. No white man's life was secure beyond Tucson; and even there the few inhabitants lived in a state of terror. "I saw on the road between San Xavier and Tubac, a distance of forty miles, almost as many graves of the white men murdered by the Apaches within the past few years." p. 144.

"There is not now a single living soul to enliven the solitude. All is silent and death-like; yet strangely calm and beautiful in its desolation. Here were fields with torn-down fences; houses burned or racked to pieces by violence, the walls cast about in heaps over the once-pleasant homes; everywhere ruin, grim and ghastly with associations of sudden death." p. 144.

Description of Tubac: pp. 147-160.

Browne tells of a Mexican marauding expedition: (in 1861)
"a party of ~~twenty-five~~ seventy-five Mexicans, who had heard that the Government of the United States was broken up, came in from Sonora with the same purpose of plunder which the Apaches had ~~xxxxxxxxx~~ just attempted to carry into effect. Seeing the preparations for defense they fell back upon Tumacacari, three miles distant, where an old American lived, whom even the Apaches had spared, killed him in cold blood, robbed the place of all it contained worth carrying away, and retired to Sonora."

Browne Describes Tuma in 1864, from his Apache Country:
"Three miles beyond Tubac we made a halt to visit the old mission of ~~Tumacacari~~ San Jose de Tumacacari, another of those interesting relics of Jesuit enterprise which abound in this country. The mission lies a little to the right of the road, and is pleasantly situated on a slope, within a few hundred yards of the Santa Cruz River. A luxuriant growth of cotton-wood, mesquit, and shrubbery of various kinds, fringes the bed of the river and forms a delightful shade from the heat of the sun, which even in midwinter has something of a summer glow about it. Like San Xavier and other missions built by the Jesuits, Tumacacari is admirably situated for agricultural purposes. The remains of acequias show that the surrounding valley-lands must have been at one time in a high state of cultivation. Broken fences, ruined out-buildings, bake-houses, corrals, etc., afford ample evidence that the old Jesuits were not deficient in industry. The mission itself is in a tolerable state of preservation, though by no means so perfect as San Xavier del Bac. The dome, bell-towers, and adjacent outhouses are considerably defaced by the lapse of time, or more probably by the Vandalism of renegade Americans. A strong adobe corral adjoining the back part of the main edifice, with a massive gate-way and with loop-holes for purposes of defense, show the insecurity under which the worthy fathers carried on their agricultrual pursuits. Valesquez writes in strong terms of the richness and beauty of this part of the valley. I spent some hours making sketches of the ruins, and succeeded, I flatter myself, in getting some tolerably good views, one of which appears on the following page." p. 152 Browne's sketch shows considerable ruins directly west of the church. Its only tolerable.

Sketch of Cocospera, p. 181.

Gadsden Purchase

J. Ross Browne in Apache Country:
"At the period of its purchase Arizona was practically a terra incognita.... An impression prevailed that it was a worthless desert, without sufficient wood or water to sustain a population of civilized beings. Mr. Gadsden was ridiculed for his purchase, and it was very generally believed that Congress, in expending ten millions of dollars for such an arid waste, had in view some ulterior project of extension, based upon the balance of power between the Northern and Southern States. It was even hinted that this was to be a grand reservoir for disappointed officeseekers, who could be effectually disposed of by means of Territorial appointments." pp. 16-17.

Presidios, missions, and the frontier

"The mission system in general had been a less costly method of establishing control over the Indian population of northern Mexico than military force, but the latter was always needed in time of crisis. The presidio as a Spanish frontier institution was as important as the mission. Presidios became, in many instances, nuclei of frontier towns. In outlying districts, despite danger, hardship, and poverty, small settlements of Spaniards, Hispanized Indians, and a mixture of both elements grew up under protection of presidial garrisons. As settlers moved in, presidios tended to supersede the missions, but the presidial frontier seldom advanced beyond that of the mission. Upon reaching the Apache country both missionary and soldier were stalemated. To study the presidial frontier involved in the Apache dilemma was precisely Rubi's assignment." p. 23, Kinnaird's Frontiers of New Spain

Rubi recommended a cordon of 15 presidios along the northern frontier of New Spain. According to Bolton, Texas in the Middle Eighteenth Century, 1918, p. 379, (quoted by Kinnaird, p. 37):
"As a general result of his inspection, which revealed to him some establishments stagnant and useless and others without defense, Rubi concluded--what ought to have been seen long before--that Spain was trying to spread over too much ground, and that a wise policy for her to pursue would be to distinguish between her true and her 'imaginary' domains, and to sacrifice the latter to the former."

Lafora blasts the presidio's effectiveness:
"The extreme ignorance and gross inexperience of the captains from the beginning has resulted in a type of fighting ineffective in those areas. Their culpable indolence has established a regular custom of remaining quietly in the presidios, allowing the enemy to enter and leave at will and in safety." p. 214, Kinnaird. Lafora continues his attack: pp. 214-217.

Overland to California

"Sonora . . . is a land where all kinds of grain and crops are harvested. The distance from . . . Tubac is not excessive . . . and once the route proposed by Captain Anza is opened, it will facilitate the transportation of supplies to San Diego and Monterey, and families can go to settle in those new establishments." Miguel Costansó, ~~xxx~~ 1772.
(Bolton, Anza's California Expeditions, 5 Vols, Berkeley, 1930, Vol. I, p. 51.)

Garces describes Anza, 1773:
"patient, generous, well liked by the Indians, honorable in the service, and of an upright life . . . [with] a great fund of discretion to meet any unforeseen emergency." Father Garces, 1773.
(Bolton, Expeditions, Vol. I, p. 57.)

On Anza's first expedition:
"With his good judgment, his persistence, and that of the troops who accompanied him, he was able to conquer the difficulties of the journey." Viceroy Antonio Bucareli, 1774.
(Bolton, Expeditions, Vol. I, p. 191.)

"The port of San Francisco is a marvel of nature, and might well be called the harbor of harbors." Father Font, 1776.
(Bolton, Expeditions, Vol. I, p. 393.)

(Continuing the above Font says)
". . . I think that if it could be well settled like Europe, there would not be anything more beautiful . . . for it has all the conveniences desired, by land as well as by sea, with that harbor so remarkable and so spacious that in it may be established shipyards, docks, and anything that may be wished."

"The fervent desire which at all times moves me to serve his Majesty and advance his conquests, impels me to beg of your Excellency . . . permission to make the necessary efforts to see if we can open communication between the port of Monterey and the province of Sonora." Captain Juan Bautista de Anza to the Viceroy, May 2, 1772.
(Bolton, Expeditions, Vol. V, p. 3.)

OVERLAND TO CALIFORNIA

~~Frontier~~ (relationship to California) Bolton's Rim

On his 1690-1 jaunt with Father Visitor Salvatierra Lino says, "the father visitor and I talked together of suspended California, saying that these very fertile lands and valleys of this Pimeria would be the support of the scantier and more sterile lands of California." p. 266.

Overland to California

The following from Coues' Garces:

On the eve of Tubac departure of Anza's second expedition Font preached. "This time he drew his text from the gospel of the day, Nolite timere, pusillus grex (Don't be afraid, little flock"),..." He compared this expedition across the Colorado to San Francisco and the passage of the people of Isreal to the promised land. Font's diary gives the complete roster and inventory of the expedition, the order of march, etc. Roster and inventory translated by Coues and regular order of march paraphrased. pp. 70-73, Vol. I.

Anza

"The inspection party /of the Marques de Rubi/ spent Christmas and New Year's Day /1766-1767/ at San Ignacio de Tubac, the northermost Sonoran presidio. The personality and intelligence of its commander, Captain Juan Bautista de Anza, impressed the field marshal and he commended him officially for his honesty and efficiency. Anza's accounts were in excellent condition, and his men asserted that he had not only treated them fairly but also liberally. Under a system where commanding officers customarily profiteered at the expense of their men, this was indeed unusual. Because of Anza's reputation as a just administrator, many settlers had come to Tubac." p. 23, Kinnaird's Frontiers of New Spain.

"those crosses which they carried were tongues that spoke volumes and with great force, and that we could not fail to go where by means of them they called us." p. 264.

"one in which to say Mass, another in which to sleep, and a third for a kitchen. There were more than forty houses close together." p. 264.

Bolton's words about Father Saeta's placement (1694):
"Should he be sent to Tumacacori, to Caborca, or to Tucubavia? After some deliberation, for each place had its claims, he was assigned to Caborca, where he would found a mission to called Concepcion." p. 293.

Kino telling of conditions in the fall of 1695:
"In the following posts likewise there are earth-roofed houses of adobe, many baptisms already performed, and fields of wheat and maize for the fathers for whom they have asked us so urgently and whom the father visitors and other fathers, and various royal justices, alcaldes mayores, generals, captains and lieutenants for so many years have promised them, but whom we have never given them: In San Cayetano del Tumagacoric and San Gabriel de Guebavi, which are about thirty leagues to the north of...Dolores; and in San Francisco Xavier del Bac, of the Sobaipuris, which is distant about sixty leagues to the north of the district." p. 328.

January of 1697:
"At Tumacacori there were already sheep and goats, 'which the loyal children of the venerable Father Francisco ~~had taken thither, having gathered them in~~ Xavier Saeta had taken thither, having gathered them in Consepcion at the time of the disturbances of 1695." p.356.

San Jose de Tumacacori

Manje (November 26, 1697):
"On the 26th, after having heard mass and saying goodbye to the Indians, we continued south over plains, passing along the river bed which submerges here. After going 20 leagues, we arrived at nightfall at San Cayetano del Tumagacori where 150 souls live.
They celebrated our arrival all night with dancing and songs. Father Kino baptized a girl, and I acted as godfather. We stayed in the adobe and flat roofed house. The lands here are fertile and irrigated like those at del Bac.
"On the 27th, after mass, we continued south." pp. 93-94. LOZ

On the Oct.-Nov., 1699, jaunt with Kino, Antonio Leal and Francisco Gonzalvo, Manje writes:
"After going another four leagues, we made camp at the settlement of San Cayetano de Tumagacori, whose native Indians outdid themselves in demonstrations of pleasure, feasting our arrival with dances, songs, crosses and woven arches. They were informed of many mysteries of our Holy Faith.
"On the 28th, after mass and after preaching to the Indians, the Reverend Fathers baptized five children. With the interpreter's help, I gave them two staffs of justice, explaining to them how to govern themselves and describing the loyalty, fealty and obedience they are to render unto our King and natural Lord. Being occupied and busy with all these ceremonies and details, we were unable to leave until late. We traveled six leagues north and slept near a spring on an arid and deserted trail." p. 136.

April 11, 1701:
"On April 11, after mass and bidding the Indians goodbye, we traveled south up the river over plains and meadows covered with pasture. After going 20 leagues, we camped in the adobe and flat roofed house which the Indians of San Cayetano del Tumagacori had built. It was kept ready until such time as they are given a priest to administer to them. We were welcomed with songs and dances.
"On the 12th, after mass and saying goodbye to the Indians, we continued south by the banks of the river, and at noon we arrived at the pueblo of Guevavi where we greeted the people and talked to them about God and His mysteries." pp. 168-169.

San Cayetano de Tumacacori

DiPeso on the Pima of Tumacacori:
"It may be they were willing to exchange the mud used in the building of the visita walls for what it might bring in the way of new seeds, cattle, horses, and other material cultural items." p. 37.

Missions of Pimeria Alta

Cedula of Charles_II of_Spain, May 14, 1686:
"...conversions /should/ be undertaken with the mildest and most effective means...promising in my name to all new converts they will not be required to give tribute, or to serve on estates or in mines for the first twenty years after their conversion since this is one of the reasons why they refuse to be converted." (Quoted in McDermott's "Saga" A.H., pp. 8,10.)

Kino & missions of P. A. Bolton Kino's Historical Memoir

Ship building (1694):
"In July, also, I went inland to the nation of El Soba with lieutenant Juan Matheo Manje, and we began construction of a bark, cutting the timbers and some large planks. The rest of the timbers, flooring, and futtocks were made here in Nuestra Senora de los Dolores, with the idea of carrying the whole bark in four parts to the sea by mules, and there to put it together, nail it, calk it, and pass to the nearby California." p. 125.

Casa Grande (1694):
"In november, 1694, I went inland with my servants and some justices of this Pimeria, as far as the casa grande, as these Pimas call it, which is on the larg River of Hila that flows out of Nuevo Mexico and has its source near Acoma.... The casa grande is a four-story building, as large as a castle and equal to the largest in these lands of Sonora. It is said that the ancestors of Montezum deserted and depopulated it, and, beset by the neighboring Apaches, left for the east or Casas Grandes, and that from there they turned towards the the south and southwest, finally founding the great city and court of Mexico. Close to this casa grande there are thirteen smaller houses, somewhat more dilapidated, and the ruins of many others, which make it evident that in ancient times there had been a city here. On this occasion and on later ones I have learned and heard, and at times have seen, that further to the east, north, and west there are seven or eight more of these large old houses and the ruins of whole cities, with many broken metates and jars, charcoal, etc. These certainly must be the Seven Cities mentioned by the holy man, Fray Marcos de Niza,..." pp. 128-129.

Kino telling about Saeta at Caborca, late 1694 and early 1695:
"The venerable father began at once, with admirable and holy fervor, the spiritual and temporal administration of his new mission, teaching the Christian doctrine by means of the interpreter, teaching prayers by means of a temastián, and beginning at the same time the construction of a chapel or little church, he laboring personally on the work with his own holy hands, Laborantis maibus nostris, as Saint Paul said. He made a good garden, a wheatfield, and later a farm, etc." p 132. A temastian is a native teacher and helper.

Saeta collects alms for his new mission:
"November 15, 1694. Afterward, in the middle of November, the venerable father determined to go to collect among the other fathers, of the old missions, alms for his new district and the building of his church, etc. I had promised him and proceeded to give him six/ty/ head of cattle and an equal number of sheep and goats, sixty fanegas of wheat and maize, a drove of mares, etc." p. 133.

Pimas blamed for depradations: (1688)
"More than twenty captives were carried off...to the mining town which they call Los Frayles, and more than fifty natives were beaten, merely because of the malicious suspicion that they were stealing stock and committing the hostilities in this province, although it is thoroughly patent now that they have been committed by the Hocomes, Xanos, Sumas, and Apaches combined, and not by these much persecuted poor Pimas of this extensive Pimeria hereabout." p. 142.

Kino describes the revolt of 1695: pp. 140-147.

Kino describes Dolores:
"This mission has its church adequately furnished with ornaments, chalices, cups of gold, bells, and choir chapel; likewise a great many large and small cattle, oxen, fields, a garden with various kinds of garden crops, Castilian fruit trees, grapes, peaches, quinces, figs, pomegranates, pears, and clingstones. It has a forge for blacksmiths, a carpenter shop, a pack train, water mill, many kinds of grain, provisions from rich and abundant harvests of wheat and maize, and other things, including horse and mule herds; all of which serve and are greatly needed both for domestic use as well as for expeditions, and for new conquests and conversions, and to purchase a few gifts and attractions, with which, together with the word of God, it is customary to contrive to win the minds and the souls of the natives."

Kino (California no es isla) Bolton's Rim

After his trip of 1702 Kino wrote:
"Hence it is plainly to be inferred that Drake, besides many other modern cosmographers, in their various printed maps, with notable discredit to cosmography, deceive themselves as well as others, by extending this sea, or arm, or strait of the Sea of California from thirty-two to forty-six degrees, making it thereby an island, and the largest island in the world, whereas it is not an island but a peninsula." p. 485.

Tribute from Bolton:
"Kino's achievements on the Rim of Christendom were manifold. He was great as missionary, church builder, explorer, ranchman, Indian diplomat, cartographer, and historian. He personally baptized more than four thousand Indians,..." p. 587.

"Kino was in the fullest sense a pioneer of civilization. But to him all this was incidental. His one burning ambition was to save souls and push outward the Rim of Christendom." p. 592.

Missions of Pimeria Alta

Manje, April 14 and 15, 1701:
"After 14 leagues, we slept at the pueblo of Santiago de Cocospora where the Indians were building the temple and house which Father Kino had given them orders to build. We remained at this place two days to rest and also to teach the Indians how to build straight walls."
p. 169, Luz

Missions of Pimeria Alta

Royal Cedula of Philip V (dated in Madrid, October 10, 1728) ordering Bishop Benito Crespo of Durango to have Jesuit missionaries sent into Pimeria:
"Having considered it in my Council of the Indies...I order the said viceroy of New Spain to take immediate measures that missionaries be sent to the said province of the upper Pimas, this charge to be placed under the care of the religious of the Company of Jesus.... In this purpose I hope you will concur, as I charge you, in the accomplishment of the stated mission and the better success of this enterprese in which my service and that of the Lord are so greatly interested. Dated in Madrid, October 10, 1728. I the king,..." pp. 226-227 from Hammond "PA after Kino's Time" New Mexico Historical Review, 1929.

From a letter to Bishop Crespo, July 31, 1732, signed by:
Father Visitor Cristóbal de Cañas,
Father Rector Luis Maria Gallardi,
Father Phelipe Segesser,
Father Juan Baptista Grazhofer,
Father Ignacio Xavier Keller,
Juan Baptista de Ansa, Captain of Sonora [Anza the elder]
"Father Phelipe Segeser set out very soon for the mission of our father San Ignacio ; for the one at Tubutama, Father Juan Baptista. For the purpose noted, Father Ignacio [Keller], totally recovered, strong and robust by Fevruary, set out during April in the company of Captain Anssa so that the three together could present ourselves in a suitable place in the name of his majesty, God preserve him, in the missions assigned and newly founded. These are, first: Santa Maria de los Pimas, cabezera; its visitas, San Mateo, where have lived the people of Mototicatzi, although very backward and in danger for its care; San Pedro, Santa Cruz de Sequiburi, San Pablo, Tres Alamos and Naidenibacatri, all successive in a distance of thirty-two leagues to the north as far as the last one, and in which there must be over 1,800 souls. Second: Los Santos Angeles Gabriel y Raphael de Guebavi, or Cusutaqui; and visitas, Sonoita, seven leagues to the east, Aaribac, eighteen leagues to the west, San Cayetano, five to the north, and Jamac three straight ahead— with something over 1,400 souls. Third: San Francisco Xavier del Bac; and its visitas, San Agustin, five leagues toward the northwest, Santa Catharina, seven to the east, Casa Grande, twenty to the northeast; with other small rancherias to the north as far as the Gila river, in which there must be over 1,300 souls." p. 229.

Pima Revolt of 1751

Rudo Ensayo as quoted by Coues in Garces, Vol. I, p. 196:
"One single malcontent, one puffed up, naughty man like Luis del Saric, with the reputation of a sorcerer, is sufficient to cause the ruin of a whole nation. We are still /in 1762/ deploring the sad consequence of the rebellion plotted by this man in 1751, traces of which...still keep the royal troops in continual motion."

Tumacacori and vicinity

Nicolas de Lafora's description (1766, December):
"To the Mission Guebabi.
"On the 19th we traveled ten leagues northwest. Going by way of the short San Antonio pass, following along a very easy valley without any major interruptions for five leagues, we came out into the San Luis or Buenavista valley. The Santa Maria de Suamca river flows through this valley and we crossed it again. On its southern banks are the ranchos of Santa Barbara, San Francisco, San Luis and Buenavista, all deserted because of Apache hostility. Their gente de razon owners have taken refuge at Terrenate and Tubac where they are perishing. From the entrance to this valley the road runs alongside the river five leagues from its crossing to the Guebabi mission. The mission is inhabited by fifty Pimas Altos Indians, formerly administered by Jesuits.

"To the Presidio of San Ignacio de Tubac.
"On the 20th we traveled eight leagues toward the northwest slightly north through the valley of the preceding day and always skirting the river. It is well-wooded by cottonwoods on its banks and the rest of the plain has many mesquites and other trees. The surrounding hills are quite bare. Among them, on the right, can be seen the Santa Rita range with its very high peak, and that of San Cayetano, remarkable as a refuge for the enemy after their forays. Two leagues from Guebabi is the small pueblo of Calabazas formerly of the Pimas Altos who perished in a bad epidemic. It was repopulated by Papagos. Five miles from this place is the Tumacacori pueblo of the same nation, both dependent on the Guebabi mission, the latter being one league from the presidio of San Ignacio de Tubac. Tubac is situated, according to my observations in 32°3' north latitude and in 252°24' longitude, by the Tenerife meridian.
"The map I drew reveals the size and surroundings of this presidio, which was established on the same footing as the two preceding in 1752, during the time of the Most Excellent Senor Viceroy, Count of Revilla Gigedo. In each one of them his Majesty has fifty guns, fifty lances, and as many swords, and forty leather jackets with which to arm the civilians whenever it is necessary. There are also in each of them four four-pounder cannon cast in Mexico, neither good looking nor well made. Two of these at Tubac are totally useless because fire flashes from cracks in the breech. The majority of the others are rusty and that, plus the ignorance of the people handling them, has coused many accidents." pp. 108-109, Kinnaird's Frontier of New Spain.

"In the neighborhood of the presidio are the San Cayetano and Santa Rita mountains. In the last named is the Consumidero pass, ten leagues northeast of the presidio and much used by the enemies. These mountains continue as a chain four or five leagues beyond Tucson pueblo, located twenty-one leagues north of Tubac and five from San Xavier del Bac which precedes it. Both are inhabited by Pimas Altos Indians and administered by a Jesuit missionary. They are the most advanced outposts on the whole frontier. Consequently a small detachment of soldiers and a corporal from the Tubac company are maintained in them. With this very small force they defend themselves admirably against the Gila Apaches, whom they punish occasionally because they are the most warlike." pp. 127-128, ibid.

See p. 209 #4 Paredes.
Begin 305 #5

#5 Viage de Indios y Diario Del Nuevo Mexico

(Journey among the Indians and (diary) Journal of N.M.) Written by the R.P. Fray Juan Augustin de Farfi.

"Documentos para ..... Hist. Nuevo Mexico" - F. 1203 D 63 3d Ser.

#6 Unadulterated, rare (careful) Geographic Description of the Provinces of Sonora. By a friend of the Service of God and of the King our Sire (Lord) -- year of 1764.

p. 501.7 Chapter II - Section I - (Copied for location value)

"The fourth has its origin in a spring of water (or a geyser) near Cocospera, and, from it, runs to the South almost three leagues, where it winds through (or across) a canyon of close to two leagues, towards the Southwest, having previously united with itself a short brook which falls (in) to said canyon from the Southeast (depopulated) town of Tumacacori. Two leagues above (ahead or forward of) the canyon is the town of Guevavi, where its waters are somewhat augmented (with) by those which are rendered to it by another very short one which has its source in Sonoriteac, (an) abandoned ranch about five leagues North of Guevavi. Proceeding (on leaving) San Ignacio on the left hand (side) at (after) four leagues, at about two leagues from (past) the said (place) (leaving) Santa Maria Magdalena, and three more (leagues) below, (leaving) the deserted (real) mining camp of San Lorenzo, and at another five (leagues) (leaving) the (ruined) camp of Santa Ana, all (at) on the said (left) hand (side), (of) Santa Posa (plains), although it is west to bend forth about forty leagues further down, near the tiny fort of Fitic, some five leagues from (the) Port (of) Altar.

there it is also going to have the Tubutama river, which has its source in a spring of water in Arizona, passes through (across) the "real" ... (i.e. province, or possibly, mining camp) of Arpa Quiburita, whose spring swells (augments) it, then through Aquimuri, and some three leagues further down there unites with it another brook originated in Sasabe from (out of) some marshes, from where it enters through a canyon of two leagues to Saric and a league farther down it is absorbed by the one (stream) of Aquimuri, although the major part of the flow, from said junction up to six leagues forward it goes out of (probably, runs dry) to about ... leagues and a half from Tubutama, joining itself with a (short) small spring of water in the environs (vicinity, proximity) of said town from whence (it left behind, on its left, it irrigates very good lands as it there also follow, and are: at two leagues the one of Santa Teresa, the one of Ati, the one of Oquitoa on its right, and two leagues (further) ahead the fork of the Altar on the same side, in the above mentioned part of Altar, it receives the one of Santa Ana (?) and Pozos, two leagues further down, said town of Altar also on the right hand (side), at another two leagues the one of Tabaroca on the left, and it exhausts its flow (course) where ten leagues (further) ahead near Bisani, 22 leagues from the sea.

The Santa Cruz ... from (out of) some ... a league to the north of Santa Maria Soamca goes towards the south to the port of San Lazaro, and sinks to the west through (across) the valley of San Luis and Buenavista to Guevavi and Calabazas, and from here to the northwest towards Tumacacori and for (of) Tubac, where its flow usually ends, if it is not in (the) time of abundant rains, which then carries it further southward, (sometimes) shifting the ... Rita ... over the ... and ... (directly in front) of (or before) it.

Notes on Ocaranza--Franciscans in Sonora.....

Franciscans were put incharge of the missions of Sonora in 1767--they were happy about this particularly as they had had trouble recently evangelizing the Apaches & had lost hope on this particularly after the extinction of the Presidio of San Saba. A group was formed presided over by Fr. Buena y Alcalde & went to Guadalajara & then to Tepic from Queretaro. In Tepic they stayed in the Franciscan hospice of the Santa Cruz. They took ship at San Blas & had a very rough passage to Mazatlan, where six fathers decided to go on by land. The remainder went on by sea & reached ~~Mazatlan~~Guaymas three months later. The fathers supposed they were going to the missions of the Rio Yaqui but the obedience sent them on to Pimeria Alta with the object of going to the Presidio of Horcasitas where the Governor of the Province of Sonora ~~lived~~ was established. First they went through Pimeria Baja- a discourgging area--Father Arrivicita the chronicaller of the College of Queretaro describes the country- Pimeria Alta extended from the Presidio of Terrenate to the beaches of Caborca & from the Mission of San Ignacio to the Gila river & was bounded by the Gila & the Colorado-- The Franciscans considered the part bounded by the Gila & Colorado to be outside the confines of Sonora--The Pimas & Opatas had "gentilaca superstition ..que impidio la siembra y mies del Evangelio"--The Franciscans were instructed to treat the Indians like children/with paternal love.. There was much prejudice against the Pimas & Opatas & the Franciscans felt ~~it~~ their badbehavior was a result of their being allowed to wander through the hills--((so far Ocaranza hasn't mentioned the Jesuits & gives the impression the Franciscans were arriving in virgin territory))--The Franciscans put the Indians to work in the fields asking nothing ie a share of the harvest--being content with what the "Cajas reales" destined for them & what the College of Queretaro sent them-- Inspired by the viceroy they were to teach the Indians Spanish--

Notes on Ocaranza--Franciscans in Sonora- from be in 2

pg 11— As the Franciscans' opinion of the Indians improved they they began to look beyond Tubutama & San Xavier--Fr. Garzes (sic) of San Xavier began preaching in the rancherias of the Papagos- Despite some discouragement from a soldier, he set out, in 1768- He took advantage of the Indian custom of sitting around a bonfire in the evenings to talk to them & answer their questions about the sun, the sea, etc. He enjoyed the villages along the Gila, but "Holy Obedience" drew him back to Bac where he fell ill & went to Guevavi for a time & while he was gone Bac was attacked. (see letter we have)

In 1773 the Fathers tried to get more Fathers to help them - The Seris were giving trouble & the Apaches & sometimes both together.. in 1776 both tribes & the Piatos (probably Pimas altos opiatos-a branch of the Papagos see pg 231) attacked Magdalena led by Juan Cocinero causing great damage & breaking the famous "urna" (prabably glass case) of San Francisco Xavier & burning. They were driven off by people from San Ignacio & a few days later attacked Saric. The Presidio of San Ignacio sent out 35 men but couldn't catch up with the Indians. An Indian woman who had been captured returned to say that the Indians happy with their booty were planning more attacks. She took the news to Cocospera & the Fathers appealed to the soldiers who felt this was a rumor. In April 1778 Father Guillen from Tubutama on his way to Ati was attacked & killed. The rebel Indians were fleeing from the "domestic" Indians of Ati where the rebels had just killed four people. They were Seris or Apaches who were often allied & equally ferocious. The Indians buried the Father sorrowfully. Despite troubles the Franciscans continued building. They built churches at Pitic, Tubutama San Ignacio San Xavier Saric & Tucson of bricks & with domes & repaired & re-roofed the churches of Tumacacori, Cocospera & Calabasas-"

Notes on Ocaranza- Franciscans in Sonora--from begin 2

Notes on Chapter 3 regarding the Pima Rebellion of 1751--

Don Cristobal de Ozejo who favoured the Jesuits, felt that Father Keller had avoided an earlier insurrection when he persuaded the Indian Eusebio to give up his position of "Capitan General". Eusebio had become too powerful & influential. Don Cristobal felt that Parrilla, the Governor of the Internal Provinces & Captain General, had been unwise in giving Luis del Saric so many honors, & was glad that Arze y Arroyo had succeeded him as Governor at the time Father Visitor Rojas helped to bring peace to Pimeria Alta. Father Quijano, Procurator of the Province to which Sonora & Sinaloa belonged came to investigate.

Don Juan Tomas de Belderrayn, Don Gabriel de Villaseca & Don Francisco Gonzales gathered in the Casas de Comunidad in the town of San Ignacio to hear testimony. Cristobal de Ozejo was "justicia mayor & Capitan de Guerra of the Province of San Juan Baptista of Sonora, & a Spaniard. He felt the Jesuits were very good to the Indians often depriving themselves to dress the Indians.

The different towns often had a "capitan de Guerra" cf mention of one from Tumacacori pg 35. There were also governors & alferez'.

The Father Provincial insisted that the inquiries go on & the Father Visitor & the "comisario especial" examined some forty witnesses, among them lawyers, judges priests & especially two ecclesiastics of known integrity, Don Joaquin Dias & Don Juan J de Grijalva, last comisario of the Santo Oficio. They also questioned the Indians. The upshot was that, in spite of what Governor Parrilla had written, the revolt was not the fault of the Jesuits.

Notes on Ocaranza—Franciscans in Sonora--from begin -4-

pg 62—Difficulties had a risen because Indians had gone from their native villages to the haciendas & the lands of the villages ~~weren't~~ weren't being farmed. Another result was a conflict between the vecinos, the pobladores castellanos with the authorities & the Jesuits. (check the Providencia (decree) of Tapisque). According to the Law of the Indies Indians who had been away from their villages for ten years were supposed to be separated from the Mission villages & the Mission villages were supposed to attract wandering Indians.

63--Don Jose Gallardo, Visitor of the Provinces, made up a list of the following instructions:

1-All wandering peoples had to work—2-All work had to be done when the bell rang-3-No one could live on"ranchuelos" on the pretext of taking care of two or three cows, if he didn't have roots somewhere.-4-That all the Indians had the obligation to till the common fields, to assist in the doctrina, to take care of bf the cattle, to cultivate cotton & to weave--5-That a strong jail be built in each village-6-That meanwhile, the Indian transgressors should be sent to the Presidio of Fronteras, to be an example & so that they couldn't get out easily without permission, also in order to populate the frontier posts of Cuquiarachi, Teucachi & Chuchuta which were being populated with wandering Indians. What often happened with the vagrant Indians was that they would appear at their villages at harvest time to collect the harvest for which they had not worked. Indians who worked on ranches had a double benefit—their salary & rations from the ranches & their share to which they felt entitled, of the communal harvest from their villages.

Notes on Ocaranza—Franciscans in Sonora—from begin 5

Vecinos—Charles Dibeso felt that a vecino was someone who had not ~~been~~ "encomendado" & who did not have to send a share of his incomings to the king. This could refer to Spaniards, other gente de razon & to Indians who, because of the law of the Indies, would not be part of an encomienda.

pg 63—Trouble had arisen between the vecinos & pobladores "castellanos" & the Jesuits because the Indians couldn't be both in their pueblos tilling the fields & working on the ranches. The law said that Indians settled on a ranch for ten years or more shouldn't be connected with the Mission village any more & the Mission village should try & attract wandering Indians. Along the rivers, Fuerte, Yaqui etc. there were few Indians so they tended to stay in their villages. The Jesuits insisted on the reduction of the Indians regardless of the time which the Indians had been away from their villages, or other conditions. This was easy for them in cases where they were doling out food for the Indians who had returned. The officials of the king were against this because of the reduction of the king's revenues & because it exempted the Indians from tribute. They were both in accord in trying to prevent the exodus of the Indians to farms & ranches of Spaniards, vecinos & gente de razon. For this reason they believed & recommended that no Indian could leave his native village or assigned village without proper permission(Check this paragraph--it isn't altogether clear)

Notes on Ocarnza--Fnaciscans in Sonora--2--

See pg 12 for story on Garces illness--

In November 1776 the Apaches allied with the Seris & the Piatos attacked Magdalena causing great damage & breaking the glass case of San Francis Xavier (urno)--They carried off cattle & other booty & were driven off by people from San Ignacio--Later they attacked Saric----

..... The Luis of the Pima rebellion of 1751 is called Luis Acpicanihua- he is also known as Luis del Saric —

Notes on Ocaranza-Franciscans in Sonora..

pg 230--La iglesia de Cocóspera ~~entrobasa~~ encontrábase punto menos que en ruinas, "hasta los cimientos" en el momento que abandonaban los jesuitas sus misiones de Sonora.

The church of Cocospera found itself almost in ruins, "down to its foundations," at the moment when the Jesuits abandonned their missions of Sonora...(.This seems to refute the theory that part of the Cocospera Church goes back to Jesuit times..)

pg 231-The population of the missions of Cocospera & Caburica was made up of a branch of the Papago Indians called "pimas altos opiatos". (these were probably the "piatos" who allied themselves with the Apaches & Seris to attack Magdalena in 1776-see pg 13)..

pg 233 for description of the mission of Tumacacori-

"With respect to the mision of San Jose of Tumacacori it is not said if it belonged to the Colegio de la Santa Cruz de Queretaro, at the time of which we speak (1793-94) & it is only indicated that it "was in the charge of the Religiosos Franciscanos" although it can be supposed that it was a dependency of the College, as in the course of an informe we find these words"This mission after the departure of the ex-Jesuit Fathers was received by the Apostolic Fathers of San Francis of the College of Queretaro, & consisted of four pueblos: San Rafael de Guebabi, San Cayetano de Calabazas, San Jose de Tumacacori & San Ignacio de Sonoita". All were pueblos de visita & were depopulated, their people concentrating in Tumacacori where the mother church (matriz) of the mission was established. ~~The~~lts church wasn't remarkable (wasn't much), only a small chapel which little by little was falling to pieces, sad just as the life of those poor Indians was sad, the inhabitants of the mission, continually plagued by the war waged by their barbarous neighbors.

pg 234--They lacked any "branch of activity" & live only on a small crop of wheat, corn & pumpkins in abundance". From this comes the name of one of the pueblos de visita.

The Mission possesses 130 head (of cattle) "small & large" & one thousand head of sheep, which the successive ministers had brought from various parts.

The indigenous inhabitants belonged ~~to~~ to the nation of the Pimas & of the Papagos "whose language is almost the same". They barely understand speak Castilian & no one speaks it.

The geographical situation of Tumacacori was defined at a certain point by the following reference: "one league to the north" (speaking of) the Presidio of Tubac.

pg 242-The Presidio of Tubac or Tubaca is situated in a valley of abundant pasturage & water for horses & even some for "a few crops".

Its location was defined thus: Three leagues to the north of the Santa Rita mountain "which was very craggy". Some seven leagues to the NE "behind the said mountain" was the pueblo of Sonoita, the only one in that direction & almost there in the land of the Apaches. To the south-south-east & a league away was constructed the pueblo of Tumacacori, that of Calabazas some five leagues away, & that of Guevavi, some eight. Near Tumacacori the small mountain rises with the same name, very tough & which makes a range with other different (mountains) which enter the province" in an extention calculated to be about 26 leagues.

The Presidio had twenty "vecinos", some well armed. The others when it was necessary, would array themselves with the "ornamentos" of the King & all would go up on the roof of the Presidio on certain occassions & "with quite a bit of activity". To the south were the lands of the Papagos.

pg 222-/ To San Josef de Tumacacori corresponded the place of the third pueblo of visita of the mission of Xavier. It was situated seven leagues from Nuevavi, to the south & one league from the Presidio of Tubac. On a flat plane & with good lands that pueblo possessed a church & a missionary's house, both poor as to furniture & ornaments. There was at the time, regarding the condition of the inhabitants, 22 married couples, 12 widowed & 10 orphans, with a total of 93 persons..

Notes on translation on Ocaranza-Franciscans in Sonora...

Chap 10-Precise & good account of the Mission of Santiago de Cocospera--

....mission belongs to what was called...presented to the said lieutenant of the mayor..the information indicating the existence of the community property--

The statement figured to the penny (a tomin is a"real"in some parts of the US) ie a coin)--

The Indians who lived at the mission were in two categories..

"hijos de la mision" & operarios..

The second group were those who worked there, "a jornal" (as day laborers) as there weren't enough of the first group to take care of the domestic labours & the field work.

The hijos of the mission were gathered there & had been since it was founded & benefited from the distribution of goods & ~~the common fruits of the field.~~ harvests gathered communally.

The mission had as "agregados" 32 Spanish families & "gente de razon" The indios "populares" ((I don't who they would be--JKE)) made up 13 families..

In the year 1776 Captain Anza went to Mexico to give (an) account of his expedition to Upper California, and brought with him a brother of Captain Palma, a son of another (minor) captain named Caijuense, who went to make a plea that they should place missions for them along the Colorado River as was, without (forecast) foresight or the corroborations which they should have had (needed). (End of page 150)

Page - 151

"Destruction of the missions of la Concepcion and San Pedro y San Pablo, established in 1779 along (on) the Colorado River."

On July 17, 1781 came the uprising of the Yumas against the enumerated missions: They killed the commander of arms who was garrisoned there with twenty odd soldiers and some citizens, (possibly natives i.e. Indians), all of whom did not exceed fifty and three men who also perished: They carried all the women and children away captive, and among them D. a Mariana N., wife of the dead commander. In due time the short life which some of the establishments, the most important as well as they, had, will call to the attention of the readers (instructors of the gospel) (that) under the auspices of an energetic and perspicacious government they would have been protected it being enough that their population should have been increased on some fertile lands, rich in the realm of minerals, and generally susceptible to progress in all respects (senses), without a doubt (that) today we perhaps would not be lamenting the golden territory which they have taken from us. It is better to be silent and to reserve these sad events to (for) history.

Page 35: From statistical report of Frs. Riesgo and J. Valdes of the year

28 (?) in dealing with the ecclesiastical administration of the State of Occident (Sonora), among other things say that which follows: "There are sixty-four secular ministers, and thirteen regular ones, which added together make sixty (???) seven from which the active ones being deducted, there are left twenty-six who due to their advanced age can not administer."

By the inserted accounts it is evident that from the year 28 the scarcity of ministers in the diocese of Sonora had been increased, and especially in such towns as were most distant from the supreme ecclesiastical dignity, not because they had been "desatenidas" unheeded (?) in respect to the rise of the prelate, but because sometimes the always difficult distance and circumstances of Sonora have been powerful obstacles in the way of opportunely obtaining aid. But (most) fortunately since the arrival of the most illustrious Sr. Dr. D. Lazaro de la Garza, most worthy bishop of Sonora, the towns have received all the assistance (consolation) that was to be hoped for (expected) from the truly apostolic virtues which the most illustrious Senor possesses. As a matter of fact they were not deceived; as in spite of the fact that the scarcity of ministers had not disappeared to cover all the parishes and catechisms (or possibly Sunday schools) which need them, the most illustrious Senor has met (anticipated) most of the needs, and that for many years back "cacecieron" a parson. (to 36.5)

(Pages 36 & 37 contain a discussion of the situation in Sonora contrasted with that of Sinaloa and why Sonora Missions were subject to dangers----)

Page 37.9 A friend who in 1847 witnessed the act of the distribution -- of the prizes which the most illustrious Senor, Garza made on the night of Aug. 27 to the students most advanced in their studies, honored us with analogous dissertational manuscript of which because we think it to be competible

with this treatise, we transcribe the bottom portion (A footnote 3 pages long on conditions but nothing very specific in facts)

p. 39 The temples of Sonora in general are, some in ruins, others very deteriorated and very few rebuilt.

41.5 Those of the towns of Caborca and S. Javier del Bac, in upper Pimeria built during the fair (prosperous) times of the missions. Not such good ones nor such large ones, the ones of Pitiquito and Cocospera also in Upper Pimeria.

page 85 begins a several page discussion of the personnel of presidios from 1822 to 1830 and after, problems, difficulties, etc., are explained.

Page 6 - par. 3 - line 9 to 16 beginning with y bautizados and ending with de 1860:

"And there were baptized more than six million of gentile Indians from the year 1524, in which they (the Jesuits) came up to 1540, in the lands of Mexico alone, according to the third part of his Monarquia Indian of Fr. Juan Torquemada pol. 179, and up to the present (year) of 1720, although there is no count, it is to be deduced if in or during the insurrection of New Mexico which martyred twenty-one monks, there were by count five hundred thousand baptized in 1860."

Page 7, - par. 1 - line 2, beginning with que las descubiertas & ending with de la predicacion (to line 13)

"...That the discovered (or possibly reconnoitering) Indians in the North, up till now the greatest besides political reason, most difficult to convert is the Apache (nation), as the Franciscan Monks found to be their experience in New Mexico; in so many years of religious offices and preaching, they have succeeded only with a few, but they who have embraced her (Catholic Faith) have so perservered in her, that they have defended her unto the loss of their lives (in struggle) against those of their own nation. The customs of these people I leave for their proper place; I will only say that in war they carry (or observe) the order of the ancient Romans; they are also constant and lovers or friends of knowledge and of inquiry into the basis of the (sermons or) preachment.

Page 8 - Par 1, line 10 to 15, beg. with a este siniel son - ending with septentrionales -

To this (the adage) that anything achieved easily is lost easily, are similar to the nations of which we treat, that the one which with little preaching is converted easily, has the faith erased from within it, that of bronze

applies to the Apach)ation for whom it will cost ti)and toil (or effort) to instill the faith in their hearts, but which will perservere in them and by means of them will spread itself to the rest of the Northern nations."

Page 10, par. 1, line 15 to 19, beg. with en que descubrinos and ending with a poblara Mexico, (over) '(vara -- about 2.8 feet)

Mange - page 10, lines 15 to 19 in which we discovered the vestiges of large ruined cities, of (probably) structures of three stories of more than two times the thickness of the walls of the Mexican nations -- or of more than about 5 ft. 4 in. thick walls - and works (??) when they left or ran away from the plague of this north America to settle in Mexico, "

Mange - Segunda Parte

Page 211 beg. with Las naciones Pimas & ending with y moradores espanoles.

"The Pima, Soba and Sobaipuris nations, of which these daily accounts speak, which became aroused at one time against the settlers of the province of Sonora, because of the destruction by Captain Nicolas de la Higuera, head of the garrison (presidio) of Sinaloa, of the settlement of Mototicachi of this nation, without sparing even the poor rabble, with a very (trivial) cause (or perhaps, without curbing even the puerile rabble or mob - i.e. his soldiers), gave the original reason (or occasion) for their pacification by the R.R. Padres, Eusebio Francisco Kino and Augustin de Campos, Jesuits; thus also (or this also applies to, or accounts for) with the two missions of Nuestra Senora de los Dolores and San Ignacio which they newly founded; as by a trip which they made towards the West and the Pima nation in the year 1693, at which time I entered into this province of Sonora, from where I followed the discoveries in which I walked three thousand leagues in all directions among the said nations and their northern neighbors. With these and other various padres of the same company of Jesus, with whose communication, behavior (or treatment) gifts (or gratifications), emollients

(or assuaging, or soothing ministrations), and divine law with which they became well acquainted (they, refers to Pimas etc.) for this) the faith, would emerge from fire attaired in wool (old epigram) they (the Indians) were not only subjected to the obedience, service or vassalage) and knowledge of the human and divine majesties, but also to Spanish amity (or friendship), going out to their (Spaniards) aid against the common Indian enemies, who with death and robberies continually ravaged this province of Sonora and if it were not for the Pimas would burned it and annihilated without leaving even a memory of missions, shrines, mines and Spanish settlers.

Mange - Segunda Parte. Page 212 - 2 par. beg. with y con la and ending with line total ruina.

"And with the occasions of the uprising which the Indians of the territory of New Mexico made on August 10, 1680, burning the churches, profaning to the sacerdotal ornaments, the (holy) images, the chalices, and the rest of the sacred vessels, putting to death 21 seraphic monks, their ministers (or priests) and 600 spaniards of both sexes and making many other destructions, and (or as) that in order to recover the losses there had been sent (or made) to his Jajesty (insoroitantes) millions of pesos expended fruitlessly, and already (perhaps he menas and now it appeared necessary) to depopulate abandon the province of Paso del Rio del Norte which alone had remained and (where) the few who had escaped from the havoc (or ravage) had taken refuge, fearing at every instant (the coming of) death and total ruin."

Page 213 - Line 9 beg. y entendiendo and ending line 16 with la obediencia.

"And learning during the recovery or rehabilitation of the losses in 3 campaigns which he General D. Domingo Jironeza undertook, that in answer to protestations of piece, the rebelling Indians committed blasphemies against God, he destroyed the city capital of Sia, whose (or which

attack (or siege) la ed from dawn until ten o'clock e following night, and without a doubt that there were killed 50 soldiers of the 80 he brought, he killed 600 apostates, many more were burned because they did not surrender, and he (took out or) captured 90 others who escaped from (or ran away from) the voracity of the flames and gave obedience."

Page 214 - par, 1 line 4 - beg. with se cogieron & ending on line 10 with al enemigo.

"There were chosen 6 of a squad of the garrison at Simaloa, which was situated on the borders of this province of Sonora, and sallying out (or going forth) alike instantaneously on two campaigns to curb (or punish) alike the aforementioned nations of the north, and those to the east, against the conchos (comanches?) and jobas (ojibways? - who were invading the towns of Nacori and Vacadeguachi with good success so that they accomplished the punishment and ? of the enemy.

Page 214-bottom paragraph. -

I left with the insignia of such a judge of the realm from San Juan Bautista, capital of the province of Sonora, to make discoveries on the first of February of the said year, 1694, towards the West with the padre Eusebio Kino, who had come as represented, and after having walked 40 leagues we arrived on the third day at his mission of Nuestra Senora de los Dolores (our Lady of Sorrows) where, and while the R. Padre Marcos Antonio Kappus, minister of the towns of Opodepe of the Egudebe (italics in text) nation, who was also coming on said journey, was preparing himself, we did it with (regard to) transport horse and loads of viaticum and ornament for the celebration of mass, which concluded in raising for the journey for firm defense a picture of the celestial traveling apostle San Francisco Javier. We went forth from the settlement of Nuestra Senora de los Dolores on the 7th day of February towards the West and having crossed the sierra of Comedio, and descended to a plain and arroyo stream

of good grazing land and fertile pastures after 12 leagues traversed afoot, we came to the settlement of Santa Magdalena de Buqivaba, situated along the shore and bottom land of the river of San Ignacio, with fertile agricultural lands and leafy, luxuriant broad walk with which it is adorned and guarded, of which in the preceeding voyage P. Augustin was encharged with administering them with the faith. The Indians received us with arcs, (bows) crosses and other demonstrations of jubilance, where we united with the P. Marcus Kappus. Two Spaniards called Nicholas Castrioto and Antonio Mezquita and 20 Indians for guides, we were delayed one day in order to catechise and baptize two sick women, who were named Magdalena and Apolonia and an innocent child called Mateo my godchild, and to the rest in general we gave instruction in the principal mysteries of Our Sainted Faith and we counted 120 persons of both sexes. We left S. Magdalena on Feb. 9, (1694) on the road to the northwest, leaving the river at our backs and within 4 leagues we arrived at the settlement of Tupo, whose gentle Indians received us with benevolence, with arcs and crosses; in a house of stakes covered by mats. They counted up to 100 Indians (men) who corresponded to about the same number of women and children, and padre Eusebio requested me to name authorities to whom with ribbons and other gifts rendered badges of authority, His Reverence, explaining to them their duty to the government and the meaning of the King our Sire, whereupon (they) pleased, returned the courtesy with a repast of cornmeal. It is a valley of fertile lands in which they sow and reap much corn. But windy and without irrigation nor much water for drinking, and within its rugged contours, hillocks, plains and meadows for raising horseflesh, and cattle in the marsh which is a league to westward, pastured and saline (or with nitrous elements). We continued to follow the road to the northwest until crossing a sierra after which we deflected to the west and 8 leagues further having walked 12, we arrived at

the settlement of Bosna, whose gentle inhabitants came forth to receive us some distance up the road on bended knees with crosses, decorated bows arcs and other demonstrations of obsequiousness (or courtesy) and they housed us in a vestibule of stakes (or poles or posts) and mattings where we counted 100 persons. (p.216)

Padre Kino catechised and baptized as many as time permitted, three who were critically ill, named Maria hosa, Eusebio Marcos and Emanuel and 2 infants, Domingo and Jose, and he acquainted them with a few of the mysteries and knowledge of God, to the rest he gave badges of authority with ribbons and other little gifts, admonishing them to good government and obedience to his Majesty and that they should not live in discord as up to now (there had been) some with others and without doing themselves harm they should have peace and should go to populate the region along the river of San Pedro Tubutama, where they could sow and the Padre Evangelico would instruct them in the knowledge of God and his Faith, that although there (in Bosna) are lands, they are without water, and they so promised and gave thanks.

On the 10th, after mass, we left San Miguel de Bosna in a southerly direction through plains that were stoneless, but dry, and after five leagues were prepared to go to sleep in the Gap of Oacuc alias San Bartolome, with good green pastures and a little rivulet which runs to the south up to where three years before had come the captains Don Juan de la Fuente and the Alcalde Mayor (Chief Commander) Blas del Castillo, with soldiers in pursuit of some Indians of the nation who had stolen horses from the mission of Opodepe, from where they turned back because of their ignorance of the land (terrain) and thrir lack of knowledge as to whether there were streams (sources of water) to be found ahead, because they had not drunk in two days until they had reached this gap where we were received by a tiny

settlement of twenty Indians to whom we gave some trival gifts and they were put in some consciousness of God and his Holy Law.

On the 11th, after mass, we marched out toward the west, travelling some distance through a deep and dry gorge, until emerging onto hilly plains of mesquite and other copses (or thickets), and at six leagues we found a settlement which they called El Comac of 120 naked Indians, and only the women badly covered their modesty with pliant deer and rabbit skins, drinking from tanks of rain water and although with some pasture lands without cultivation or sowing, their sustenance being some roots of wild sweet potatoes, the "pitaya"[1] (pitahaya) in season, and a small redish berry (or fruit) which was to be had in the vicinity of the ocean. Having distributed to them a load of flour or cornmeal, and meat, and having given them rules of conduct in order that they should begin government and political life with ribbons and other gifts, they were informed or enlightened about God and His Law and they were admonished to settle along rivers and valleys in which they should sow, and that the Santo Evangelio could be administered to them upon the coming of fathers-ministers of the faith of which they so promised, there were baptized eight infants sick and healthy ones. We continued westward and after having walked 4 leagues (?) and at 10 in the morning we slept in some rain water tanks (or reservoirs) with reasonably good pasturage and hilly plains.

On the 12th after mass, we continued westward over plains and mountains of mesquite vegetation, approaching a ridge which runs north and south, and 4 leagues farther we deflected three degrees to the northwest and saw that the ridge made a flat bottomed opening through which the guides said the river of San Ignacio entered, whose bed being partly sunken (or subterranean) the water

1. "Pitaya" or pitahaya is some kind of a cacteous fruit plant.

came (ran) through the shoulder of the little peak, and that two leagues distant from where we were, it burst forth and ran about five leagues beyond Caborca, populated by gentle Indians. We took the road through the valley to the west and emerged onto said river where we took a refreshing drink of crystal clear and cold water. We continued in this direction, going past many cultivated fields and ditches for their irrigation of the settlement of the Indians of Pitiquin, away on a deer hunt, and having walked in the same direction 3 leagues, at 11 in the morning, on the shore of the river enhanced by a broadwalk, we slept in the town of Caborca, whose gentle Indians, in the Christian name of Conception, received us with crosses, bows, swept streets, and other routs and jubilations, and they housed us in a portico of stakes and mats, and although we did not count more than 160 (posts) Indians, they said that they (the others) had gone hunting for venison and that, ? of the neighboring settlements and that one (Caborca) could be formed a town of 600 souls. They were informed of the knowledge of God and his Sainted Law, his glory with which he rewards the good and Christian people, and to the bad ones the active eternal fire of hell to which he condemns the miserable souls who do not love him, serve, and revere him, from which his fire terrified them, and they were given rules of conduct with ribbons and the other small gifts to rule themselves, asking for an evangelic father to instruct and baptize them, and they gave homage to our King and natural Rightful Sire. It is the convenient and pleasant place for a mission, and even though it has fertile and fruitful lands all under irrigation (of ditches) where they harvest much corn, kidney beans, and melons (pumpkins), if they would have axes (hoes, picks) which they lack they could clear many mountains and these will be a superabundance of land for 3000 Indians who could come together of those who go naked in the north and west

f the seacoast, to found plentiful mission and a flowering Christianity. Their land is of moderate climate, abundant meadows, and nitrous (or saltpeter) deposits, for raising cattle and horses.

On the 13th mass having been said, we continued westward across the bottom land of the river below. Having walked 2 leagues, as per the statement of the guides that there the river sank and now ran no more to the sea, and that for drinking there were only deep water holes made in its bed, we freed ourselves of our vehicles and horses leaving all in the care of the servants, and in light marching order we continued westward through long plains without stone, dry, and for distances without pasturage, with only the religious ornaments, and a load of provisions and within 5 leagues we prepared to to go sleep in tanks (perhaps bathing in them) of turbid rainwater.

(Mange 218)

On the 14th, mass was heard, and as we were mounting our horses for our journey, there came a gentle Indian to call a padre to baptize a person who was dangerously ill, in a settlement wich was off our route. Padre Kino went out on this errand of charity. We continuing westward across plains and at 4 leagues we arrived near a settlement which we named San Valentin, and they drank in a hole made in the riverbed in a very low spot which we did not see as the road did not bend, and following it to the west across a gentle dip, Padre Kino reached us, who told us of having baptized the sick person and 4 infants and that he counted 30 souls, and after having walked another six leagues we crossed a mountain range running north and south, whose highest peak we named Nazareno; we slept in a dry barren gorge and that afternoon we ascended the peak from which we saw the "brazodel mar" (promontory - or peninsula) of California, and from the ot er side four peaks of its terrirory, which we named the 4 Sainted Evangelists, and an island in the northwest with 3 peaklets, those of the 3 Marias, and in the southwest the island of Ceris, to where those who

steal and are pursued by soldiers escape, which we named San Augustin and others, Tiburon. There was noticed a salt pit which we did not go to see because there was no stream there to drink from.

On the 15th, mass said, we continued westward across a dry and stony gorge which is in the depths and at 3 leagues we ran into some Indians, women, who were carrying water in large earthen jars up from an underground, who upon becoming aware of us dropping the jars, ran away in fright, and at two shots from (a gun) an harquebuse, I reached them, and made friends (in the shake of a lamb' tail) (?) with them, and returned to the water, and they helped to water the hoses, taking water which they needed because they had not drunk the previous day, because of which we named it the place of the Vessel de las Ollas. They were a naked people and covered their modesty only with some piece of rabbit skin, and one so ancient that according to her looks she was about 120 years old. We continued westward through dry, barren pastureless plains, sandy soil because of being the beach of the ocean, until coming into the said dunes where the horses were stuck, and seven leagues further P. Kappus and his men stopped to sleep, without water, with some pasture of marine vegetation, and Padre Kino and I with guides and to him the governor of the Dolores (sorrows) as it was early, (we) continued westwards 2 leagues crossing the bed of the river of San Ignacio, we came to the edge of the "arm of the sea," which in the 60 years during which the province of Sonora had been settled, no one had reached, and we were the first from where we turned to see more clearly alike the Isle of Seris and that of the Three Marias, as well as the peaks of the 4 Evangelists in California, from the other side of the peninsula whose width according to the general results of the instrumental measurings will be at this altitude of 30 "grados" LL (grades?) about 20 leagues. We traced our way to the riverbed where we provisioned (ourselves) at a waterhole located in the depths and drew water for the horses which had not drunk and for our-

selves, although it was turbid, muddy and tasteless.

On the 16th Padre Marcas Kappus and his men caught up with us, letting the horses drink with the penalty that they were poisoned by phlegm ("flemia) ?LL. I returned on foot with Padre Kappus, and those who had not seen the ocena at its shore, and having seen it and gathered seashells, we returned on foot, travelling there and back 3 leagues through large sand dunes; having arrived at the stream, we mounted our horses and turned East and having gone another 9, we arrived to sleep at the stream of the Vessels, where the horses drank with greater ease. There we awaited 20 Indians with the attire of innocence to whom were given some provisions as they were a poverty stricken and hungry people, who sustained themselves solely with roots, lobsters and molluscs or shellfish (marisco).

On the 17th, mass said, we started out through the gorge at the top of the peak toward the East and came to the riverbed, near to the settlement of San Valentin, and from there we continued eastward and going 16 leagues, Padre Kappus stopped in Rio de Caborca San Ignacio where they had left the provisions and people all of whom we found well, and Padre Kino and I, continued for another 2 leagues up to the aforementioned settlement of Caborca, where there awaited us the Indians of San Valentin whom we did not see on the outward journey, of whom there were counted 60 persons and 8 infants were baptized, and having informed them of God and his Sainted Law, they offered that upon the coming of a padre Evangelist to Concepcion de Caborca, they will unite to be Christians and they were given rules of conduct, teaching them how they must govern their people and enter political life. On the next day came Padre Kappus, his men and outfit (cargos) and upon the occasion of stopping over for a day and a half in this settlement, the padres reproduced for all the gentiles together, the preachments on the knowledge of an only true God who created the heavens, its lights (sun, moon, and stars), the earth, the birds, animals and

fishes of sea and rivers, trees, plants and fruit for the service and sustenance of the man Adam whom he formed from the earth and infused with a soul, and his consort Eve whom He (God) fashioned from his (Adam's) own flesh and rib offering to them the gift of glory if they would serve him would love him, and would fulfil his just precepts, and the eternal fire of hell if they would offend him and because of their (Adam and Eve's) breaking them (his just precepts LL) the entire human race fell into disgrace, from whose Adam's body we descend with the original sin, about the fact that with his infinite goodness and mercy in time and when human beings are more harmonious with the second person (through the works of his spirit) of the Holy Trinity whose mystery was explained to them to incarnate in the always Virgin Mary in order to redeem us from the devil and the active fire of hell for the original sin and for present ones. Explaining to them the deluge in which were saved only 8 persons, all the rest perishing in the waters, and other mysteries of the Birth, Passion, and death, Resurrection and Ascention to Heaven, from where he will come at the ending of the world (saving all) to judge with his righteous justice, to reward the good Christians with eternal glory, and as to the bad ones as well as the gentiles because in place of loving him they offended him, to condem them to eternal hellfire. They were taught to cross themselves, the Our Father, Ave Maria, Credo and the commandments and (Pater Moster) prescriptions of the Sacraments, and they petitioned that 18 infants should be baptized and urgently requested an Evangelist, and that Padre Kino should return to see them, for which there were distributed to the Indians meat, cereal meal and other gifts; they were entrusted with two loads of hard tack and flour which they were to guard for the next trip, that we would return shortly, and they were left cheerful.

On the 19th, after noon, we left Concepcion del Caborca toward the East across the flat lowland and broadwalk just above the river passing through the settlement of Pitiquin the people away hunting and having walked 3 leagues we

slept; passing the gorge of the sierra (peak) through which runs the San Ignacio River through pastured and nitrous (salpetrous) plains which for its extention we called Buena Vista, a convenient territory for raising horses. The next day we only travelled 6 leagues through those plains to the East, as we stopped in ("Tanques") tanks pods or reservoirs.

On the 21st, leaving the road which we had pursued, to the left of us, we travelled to the Southeast, and having walked two leagues we came to a settlement with 20 persons and thinking in their sincerity (before we had spoken to them of the reason for which we had sought them) that we were coming to settle their lands, there arose an old man and with loquaciousness and in a high (or loud) pitched voice offered us his lands and people for that way in which we might propose to dispose of them (lands and persons), and that it gave him pleasure that good hearted people should settle and command them, and rules of conduct and teachings of God and Holy Law the only reason for our coming being given to them, they requested baptism for two sick people which was given to them and with some few (small) gifts which we gave them, we continued on the route, and after having walked 3 leagues, we came to the river which now runs here, where there came out 40 Indians disarmed of ("arcos") bows and arrows which are their arms, and at their head the principal or chief Soba, from whom this Pima nation took its name (of Soba nation & lands), and came to render homage as unarmed as unclothed without more dress than that of innocence, so that in order to receive a load of cereal meal which we gave them, it was necessary that Soba's woman and another should divest themselves of 2 chamois skins with which they usually covered their modesty where they received it remaining denuded among the bushes (or thickets) where they hid. And this is all the greatness of the great Soba Reign, whose fame had preceded it; it is right that he is a strong Indian as well as all his people, and that he

sustained for many years wars against other factions and settlements up till these two arrivals - (on account of) which together with our communication, (p.221 instruction or teachings they had been reconciled in friendship and it was proposed to them that they should know God and his Holy Law and Royal obedience and that they should gather at the river where the coming padre Evangelist could administer to them. We departed, continuing Eastward across the river lowlands, passing within sight of a rounded peak where there are a hundred ditches with stone walls around them in the shape of a winding staircase or spiral reaching to its summit, which they say forms at its peak a battlefield where in the wars which they had, if one gained them, the second recaptured them and so with the others, until the arrows of the opponents being exhausted, those of the peak came down and killed them. Having travelled 10 leagues already, we slept by the river, whose passage we named Santa Maria de Toava.

On the 22nd, mass heard, we continued Eastward above the river (bank) and refreshing ourselves after 6 leagues at the passage of the Mastuerzos, whose name we gave to it because of the great quantity of the herb of this name (there), we continued on our way and passing by a peak with veins which appeared to be metal, in another 10 leagues and from 16 in the morning (?) we arrived to sleep at Santa Magdalena where we informed Padre Augustin de Campos of our successful arrival and we were lodged in an adobe house which the Indians made for us during our journey.

(p.222)

On the 23rd, after mass, came Padre Augustin de Campos with a repast and after salutations the padres Marcos Kappus and Augustin de Campos mounting horses (went) towards San Ignacio by the river above to the northeast, and Padre Kino and I travelling Eastward across plains until crossing over the sierra at 12 leagues, we arrived to give thanks to God and to his most Sainted (or Saintly) Mother in the shrine of los Dolores for our having returned success-

fully from the journey.

These are the results of the explorations - discoveries of the lands of the Sobas in the going of which to and from the peninsula of California we travelled 150 leagues, counted 950 gentile Indians, baptizing 50 infants and sick adults and intimating to them the knowledge of God and instruction in the principal mysteries of Our Holy Faith, to the extent that the short time permitted the nation (Soba) was pacified, "desosa" (?) to receive Evangelists and Holy Baptism, resigned to serve God with their vassalage to His Majesty, in which in order to find missions there are all along its river many and fertile farm lands and mountains which cleared can with abundance supply more than 3000 souls who can gather from the surrounding settlements, whom we did not see, due to not having left the route not to mention that we did everything in haste, we saw not a remnant or sign of horses which were adopted by the nation, they had stolen from the Spaniards and so the most excellent Sir Viceroy of New Spain should provide and send an expedition of some ministering priests for the instruction of as docile, as reduced, and pacific a nation as the Pima. With the fostering and supply of their missions with a ship, not only for this altitude but to reconnoitre the arm of the sea and to discover the unknown regions. The arrangement, and nations and land of California, which although it was intended many times in the beginning was unsuccessful because of its wild country and lack of water, but along this said arm of the sea was discovered the blue sierra rich in minerals in the Reign of Teguayo, the 7 caves out of which issued the Mexican Nation and other secrets with well founded hopes of profit of pearls, coral and other aromas (perhaps, precious things); that God may dispose it to his best service and glory and that the nation be reduced to his grace and Law.

Alta California

Notes (summaries, abstracts, reports) which the [illegible] assembled [illegible] Serges Tepocas, [illegible] Fray Geronimo de Lasaeta, not only being superintendent [illegible, provincial] (of) [illegible] the territory (land) (as) [illegible], it [illegible] was carried in the hand the exercise in order to acquire [illegible] (Zarate, or it, the last) (?)

Tabs 27 - Ser. Sup. ... El Serles T 1697 Doc 1

67.6

"...The Series and Tepocas do not have even (scarcely) one town on (along) their entire coast, they are almost all gentiles, live in the clumps of mesquite shrubs (mesquitales) and "carbonales" (?) of pitahayas, and although the discovery -- [illegible] [illegible] [illegible]

(settled, peopled) by ministers, missionaries for (through or by) the province of the Company of Jesus of this New Spain as an adjunct (or possibly adjacency) to the province of missions of Sinaloa until in the year 167[illegible], an inspector different from (other than) the one of Sinaloa was put in charge. The Company (of Jesus) has in (it) her (the province of Sonora) thirty two missions in whose administration (there are) eighty four towns in (of) the Opata, Eudebe, Jova, Pima, Patyma, Seri, (and) tepoca languages."

f. 93. 2.

"The same "discurre" (discourse or possibly plan) will be (will obtain) (along or about or) on the Californian coast from the peaks of Moriaqui and from Tuquiori, towards-o -visit of San Francisco Javier del Vaac, in the year 1705, we were viewing (looking at) the peaks of the Gigante Sierra, which (was) towards to western horizon from us (or which made the horizon for us in the west), and from there the Padre Francisco Eusebio [illegible] (sic) was persuaded (or persuaded himself or became convinced) that California was (or) continent and not an island; but that which I judged is that over there the sea narrows, and as we did not go across from this one to any other place of the Colorado River because of lack of a vessel, the (thing) matter remains (is left) in opinion (it remains a matter of opinion.

96. 8

"... Taking then these plains from the point of the "pajes" (?) to the plate eighteen leagues northward, and encounters the Sierra

of San Bartolome, which stretches East (to) West from the river Xila, populated by Apaches, up to Pima Lands over spacious (extended) Terrenate of eighty leagues. In whose occidental (or occidua, probably meaning western and westerly, respectively. - L.) and (edge, border) is (the) famous ravine (must be canada) in which in the year 1698 the Pimas of Caburi, of Suebevi and of Vac, made the Slaughter of the Apaches, which the Padre Francisco Jusebio Kuino publicized (proclaimed) at that time (then) and afterwards, (as) the cause of the division of these two nations and the security (safety) of Christendom of Sonora up to the present day: because as (due to the fact that) in this separation (division) the entry to Sonora through Terrenate was closed to the Apaches, they are seen obliged to enter by (through or across) Cahiitona at (a) visit (possibly within visiting distance, or perhaps a vista, ie. within view or sight - L.L.) of the fort of Cero dehuchi, and through (across or by) Fitaicachi a Carretas, at visit of the fort of "Kanas".

MALTE-BRUN, M,

"Universal Geography - A Description of all the Parts of the New World"

Pages 329-330; Vol. 5.

The countries that separate New Mexico from the two Californias are only known through the pious exertions of some Missionaries. In the seventeeth century, the Nabajoa and Moqui Indians had submitted to the Missionaries; a general insurrection, however, in 1680, terminated in the massacre of these apostles of civilization. In the last half of the eighteenth century, the Father Escalante penetrated as far as two great lakes, which appeared to empty themselves on the coast of New California. The water of one of them was salt. The whole of this country seems to be one plateau, little differing from that of New Biscay. One river takes its name from small pyramids of sulphur, with which its banks are covered. The Rio Colorado appears to flow through a fertile country, a part of which is cultivated by industrious Indians. The Raguapiti, the Yutas, and the Yabipoi, and especially the Moquis, enjoy a sort of civilization. The latter live on the banks of the Yaquesila, which falls ultimately into the Colorado. The Father Garces found in their country a town very regularly built, containing houses of several stories, and large public squares. More to the south, on the banks of the river Gila, the same Missionary discovered ruins of a kind of strong castle, with its sides exactly arranged for the four cardinal points. The Indians who live in the neighbourhood of these memorable ruins inhabit populous villages, and cultivate maize, cotton, and the calabash*. These traces of ancient civilization correspond with the traditions of the Mexicans, who affirm that their ancestors repeatedly halted in these regions after leaving the country of Aztlan.

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*Cronica Serafica de el Collegio de Propaganda Fede de Queretaro, Mexico, 1792, quoted by A. de Humboldt, Mexico, II, p. 392, 396, 410.

Their first station was on the banks of the lake Tequayo; their second, on the river Gila; their third, in New Biscay, near the presidio of Yanos, where there are likewise the ruins of edifices, called by the Spandards casas grandes.

To the east of the gulf of California extended fertile, agreeable, and salubrious countries, but which are still very little known, and thinly inhabited. They are comprised in the intendency of Sonora.

Pimeria is a country inhabited by the Pimas. The Missionaries have succeeded in reducing this tribe to subjection and civilization. This part of Mexico abounds in gold dust. The Seris, a name that recalls to our recollection a famous nation of Asia, still resist the European yoke. On the Spanish maps, the name of New Navarre appears to comprehend the

three provinces of Sonora, Hiaqui, and Mayo. There are very rich mines here. From those of Sonora gold is obtained. The country is very fertile, and is well watered by considerable rivers. That of Hiaqui is the principal one. The town of Arispe, the seat of the intendency, and that of Sonora, contain 7000 or 8000 inhabitants.

de Solaiqui is and other natives come from the North to
us.
It was
our intention to set out for Tucubaca for
spera on our return, but some messengers or couriers
DOES TURN GET "HEADINGS") from the North — for the
SIDE STORIES
ipuris of San Xavier del Bac, more than forty leagues'
(sub agave)
ay; and from San Cayetano del Tumacacori — come to
A
some
us, with crosses which they gave to us, kneeling and
great veneration, begging on the part of all their
e that we go on to their rancherias also.
ather Visitor said to me that those crosses which
brought were tongues that spoke much and with
force, and that we could not neglect going
(with them) they summoned us. !!
Thus we
(Tumacacori)
ded [travelled north] to the Valley of Tucsan, a
A
y of some 15 leagues. We arrived at the
heria of San Cayetano de Tumacacori, where there
ome Solaiqui headmen who had come 20 and 25
ues from the North. In San Cayetano they had
ed 3 ramadas, one in which to say Mass, another
ich to sleep, and the third for cooking. There were
than forty houses, together. Some children (párvulos)
were baptized and to all the other Visitors

bright hopes that they would get Fathers and Holy
tism and the remedy of their eternal salvation
which they asked. And having seen so many
le, so docile and so friendly, with such inhabited
ly and such fertile and delightful valleys by
strious Indians, the Father Visitor said to me
words: 'My Father Rector, not only will the removal
this Provincia of any of the 4 Fathers [already] granted not be
sidered, but four more others will come and
by divine grace, shall try to be one of them.'
ent on to the rancheria of Durango; and to the
and rancheria of Santa Maria [de Buqota], fifteen
ues' journey, where we were five days catechizing
mplying children and adults. We came to
para and this near village was given over to
r Sandoval. At the same time, during all these travels, the Father
or and I talked about suspended California
hour these lands and valleys of this Provincia, so
le, could be the remedy for the scarcity and
sterile lands of California, about which he reported
xico.

spoke to them the word of God, and on the world map
owed them the lands and the rivers and the seas over
we Fathers were coming from very far to bring them
healthful instruction of our Holy Faith. I told them
how, long ago, the Spaniards were not Christians and
Saint James came to teach them the Faith; that in the
ning, during fourteen years, he was able to baptize
a few. Because of this the Holy Apostol was sad;
the Very Holy Virgin had appeared to him and
led him, telling him that those few would con-
the rest of the Spaniards, and that the Spaniards would
ert the rest of the peoples of all the world. And I
ed them on the world map how the Spaniards and
with had come by sea to Vera Cruz and entered
la and Mexico City and Guadalajara and Sinaloa
Sonora and now the lands of the Pimas at Nuestra
a de los Dolores del Cosari, where already there
many baptized, a house and church, bells and
, many provisions, wheat and maize, many
e and many horses. All of it they could go and
even right then ask their relatives, my servants,
ere there in my company. These and the other talks

- things of God and of Heaven and of Hell, they listened
ith pleasure and told me they wanted to be
stians and gave me some children to baptize." V

Flores Celestiales, I, 2, IV.

Oct. 1694

X

In the middle of October, 1694, the Venerable Father
cisco Javier Saeta arrived at Matape from Mexico. At the
time, Father Visitor Juan Nuñez de Burgos was on una to
ect these new conversions of this Pimeria. ^ as soon as the said
er Francisco Javier Saeta learned of the Father Visitor's
, he ~~came~~ proceeded in all haste to overtake His Reverence at this
and first mission of this Pimeria, called Nuestra
a de los Dolores. Here, after some deliberation as to
her the new Father Missionary ~~would be~~ was more
sorry and should be placed at San Cayetano to the
th, or at ^ San Ambrosio del Sucubaria to the northwest,
Concepcion to the west, the Father Visitor appointed
said Father Francisco Javier Saeta to the new mission
estra Señora del Caborca in the western Pimeria and
of El Sota. 3

10 - PIMERIA - BERNAL NOV. 1697

10'S "FAVORES"

rival at the River [Gila] and Casa Grande and return to
uestra Señora de los Dolores, having travelled in going and
ning more than 220 leagues of the Pimeria

On November (22) 1697, we began the return
d Nuestra Señora de los Dolores. We passed through the
rancheria and apostolic valley of San Xavier del Bac
ich, and there [we saw and counted] more than (two)
and souls all very domestic and civil
ly. We found and killed cattle and [less animals] and we
found fresh and very good bread which they made
in the new oven that Sobrevida built at San Xavier
Bac. We arrived to hold the feast of San Francisco
r on the December 3 in the church of Nuestra Señora
Dolores, with Mass sung [and] many confessions and
unions, [etc.] in thanksgiving for such a successful re-
n; about which the Captains and I wrote lengthy
nts of four or five pages . . .

E "LUZ"

[of Nov., 1697]
On the 24th Mass heard, we continued to the
. . . and arrived at the rancheria of San Xavier del
.

[of November, 1697]
On the 26th Mass heard and leave taken of the
[at San Xavier del Bac]
, we continued to the south [over plains]
g along the bed of the river which here aquas

s under ground. And having travelled 20 leagues, it
already night when we arrived at San Cayetano de
agacori, where there are 150 ~~souls~~ ~~They~~ celebrated
rrival all night with dances and songs. The Father
ized a little girl for whom I was godfather. We spent
night in the earth covered adobe house which was very
lands are fertile and irrigated like those of Bac.
On the 27th, after Mass, we continued to the south,
fter six leagues arrived at the ranchuria of Tuvuri
Indians received us ~~with the greatest~~ hospitality, and
Ted. We continued in the same direction up the
roller. After 7 leagues we spent the night in the
adobe house of the ranchuria of Bacuancos, ...
Indians, showing us every courtesy, awaited
2 rows. Preaching to them of God and his mysteries
hen baptized 4 children and a sick man. We
one cow of the 20 head that they keep for the return
ve a Father. There are 90 persons. The lands are
e, as are those of all the ranchurias down which
we passed through, with extensive pastures for
for sheep and cattle and horses.

[November, 1697]

24th of the current month, after Mass we took our leave
e natives. We followed the route always to the south,
ing through the 4 small rancherías, all of which, as
d above, received us with true friendship. A little
e midday we arrived at the rancheria of San
cisco Xavier del Bac, a distance of 6 leagues, where they
ved us with arches, crosses and clean roads. They
ght us such an abundance of food that half of it was
to them. Also they had prepared for us a loaf of
d which they made in this rancheria, having built
ven for this purpose. Here we stayed the night.
he little adobe house that they have built we found
15 fanegas of wheat from the harvest that they
duced for the Father, who they are asking for. At the time
were sowing a plot of this wheat for him. They
e the beginnings of herds of cattle and horses which
guard with all care. Here also they told us of a
r mine that is west of here at a distance of twelve
ues. From what the Pimas say, the metal appears to be of
grade. After this, I mounted a horse and went to
the houses of the rancheria, which is divided
three districts of triangular shape. I counted in

X

166 x 5 = 830 used the same multiplier at Suma

~~Counted~~ 166 houses and in them we estimated there were 830 persons. This is the largest village we have seen so far. Here there are very good irrigated fields and all under irrigation. The people very industrious and hard working. This is the province I went out the first time to assault at daybreak (el alba) the enemy becomes, travelling the more thirty leagues to their lands to attack them. delivered to us the two young sons whom they brought as captives. We accepted them and took them with We urged the people of Suma Xamen, as all the other Chuestern Sapaipuncs, to go out in this manner inst these enemies until they are finished off and re all left in peace, and to see by this means ay can get the fathers for whom they ask. Here stayed the 25th so that the horses might eat and . Captain Coro (Choro) who had accompanied us ly all the way, left from here. A good maize el (Hatole) was made to him and he was urged to be ay to aid the Spaniards with all of his people. was given im in appreciation for the good he has done, and set out very pleased. Then they brought 12 children

baptized; and all the people were very appreciative.
the 26th of this month of November after Mass,
ft this rancheria Travelling to the south, and
ame to the bed of the river [the flow of] which is cut off (contado)
re able to drink only at a pool (tanque) of cold
which is in this same river bed. The soldiers
ained here for the night. Father Kino and I took our
and went on ahead. An hour's after night fall
rived at the rancheria of San Caytano de
caori (~~[illegible]~~ del Tumacacori), ~~which is~~
league's distance from Bac ~~[illegible]~~ we had set out in
orning. The Justices came out to receive us.
und arches and crosses along the roadway.
the adobe house, which they have built for the
r whom they wish to receive, was swept. They
ght to us [trae mat pozas!] some of their food and
, and the same for us to feed the horses. Here also
are causing for some 40 sheep for the Ministry.
e morning we counted some 30 houses and 150
, all hard-working. Here they gave us a little
o baptize. She was named Luisa Maria, and I
her godfather.

n the 27th, after Mass, we set out from here
ding to the south, and partly to the southeast
a distance of 6 leagues we arrived at the
cheria of San Gabriel de Guevavi where they
tained us as in the other places with food, etc.
ounted 80 persons, all hard working, with
lands all under irrigation. Having taken
eshment in the adobe house that they have mud
we continued on our way and arrived at the
cheria of San Luis de Bacuancos, 7 leagues
ant from the last one. Having travelled 13 we
t the night in the adobe house that they have
e. They had swept it well and had stocked it with water and firewood
eople awaited us in two rows. The Father spoke
m about their Salvation. They brought 4 children
aptized and with them are adult male who afterwards
arried in facie ecclesiae [before the Church]. At the
time we found them branding 20 yearling calves
70 head of cattle which they take care of for
heir Missionary whom they await. In this rancheria
are some 80 souls. Many Pimas who live
y can be settled here. There are also fine cultivate

ds and all are under irrigation. They are sowing a
for the Church. They all are desirous
ing Christians.
n the following day, the 28th ... we arrived at
Fajare which is about 7 leagues' distance...
then we continued making our way to the
ch. At a distance of 6 leagues we arrived at the
ion of Santiago de Cocospera (Cocospora) ...

following day, the twenty-sixth I left [San Xavier] for the rancheria of
Caietano. Having travelled all day I arrived at a
(charko)
of water, which was at twelve leagues, and there I spent
ight for it was already late. Our Father
pushed on from here.
following day, the twenty-seventh, I left [the pool of water] for the
rancheria of San Caietano which was six leagues
ant. The Governor, called Francisco, and the rest of
justices came out to receive me. When I arrived
received me [formed] in two rows and at the
ance were many arches and crosses. They swore
liences and gave me the same welcome as the previous
. They have built a house with a main room and
ing place (casa y aposento) for our Father Vice. The
cheria has twenty-three houses and one hundred and
teen persons. Also this Governor had much to say
t the news that had come to him from the interior [fro.
Coro?], and a speech like the others was made to

wenty-eighth I left travelling until I came
rancheria of Quevari, which is six leagues distant
the previous one. They received me as in the

passed through; and I continued on to the ~~stock~~ ranch
(estancia) where our father has cattle.] And I
nued on until I came to the rancheria of San
nio and they received me. . .

X

On the 23rd of September we set out from Nuestra
ora de los Remedios, [land] at a distance of 12 leagues
arrived at San Ygnacio to spend the night. (having
instructions for the building of the new church)
On the 24th we set out [from San Ygnacio] for San Luis del Bacoancos
ance) and its ranch (~~to the north~~), a distance of
e 9 leagues. We arrived at midday. The Lieut.
nd a new governor for these rancherias. We
d a calf of the 60 head of cattle which they take
of here and a sheep of the 92 head of lesser animals which
(They also take care of a drove of 30 mares)
keep for the father whom they wish to
ve. We were received with greatest of hospitality
after we had exceeded our limit they brought
om their houses so much of their food - maize
les, beans, cooked squash, and tomate - that
we ate and took as much as we wanted for
ond; we left (this time as on other occasions,)
ties ~~which were~~ over and above our needs. On
fternoon other natives from nearby rancherias
came to see us. On the 25th here in San Luis
the following rancherias that we came to. They
us three children to baptize, four from the first
[illegible]

Suvaipi, where they received us with arcades so
ned that many large trees must have been cut with
axe. Two governors batons of authority
were presented, one to the governor of Suaipi
to the governor of los Reyes, in place of those of the two gover
had died during the previous months. At
leagues on we arrived at San Cayetano,
e we found another 14 head of lesser animals,
a field of ripe maize which promises a harves
me 40 fanegas for the Father when they desire,
there earth-~~roofed~~ covered adobe houses like the one
an Luis. At sunset we left and traveled about
out 3 leagues to spend the night in a place
which the following day we could make
ly reach the Sobaipuris and this first visit
Iberia, San Xavier del Bac.

RRASCO, SEPT., 1698

n the twenty-third of September . . . [Carrasco
aphrases Kino closely]
. . I named new governores for these provincias.
e mentions the 60 cattle and 30 mares, but leave
ut the 92 sheep.]
n San Luis] they brought us much of their food,
upplying everything that was asked of them
th all punctuality."
uevari] where they received us with the roads
ean, having cut down many large trees . . ."
n" San Caietano"] They have built a
dobe and earth-roofed house as in San Luis. They are obedient
the King [our lord] and they were consoled by the
pe that soon they would be sent [to the] to [illegible]
ther . . . ."

X

n FRONTERAS

Passing through San Xavier del Bac and through
n Cayetano, we arrived again safely at
uestra Señora de los Dolores on March 14,
n prosperidad) thanks to the Lord, having
avelled going and coming 360 leagues.

NE, MARCH, 1699

ROM LUZ:

On the 7th [of March,] travelling to the south up river
d passing through 4 rancherias, each one a league fro
ct, we arrived after six leagues at the great
cheria of San Xavier del Bac, where 1,300 persons
gathered to celebrate our arrival with dances
songs. Because of a rain storm we stayed 2
ys, during which they entertained us in their
r. They showed us one hundred fanegas of wheat
h they harvested and have placed for safe keeping
~~in cache~~ in the earth-roofed adobe houses; and they
ed us the increase to the cattle and the herd of mare
h they take care of for the time when they are given
ir apostolical Father for whom they have asked.
his vicinity along the [illegible] can be founded (a mission
ree thousand souls) with such plentiful lands,
nder irrigation. And we made use of these days to
ain to them the mysteries of Our Holy Faith.
On the 9th, a rainy day, we set out toward the south, and
4 leagues such a furious wind and rain storm
mixing the horses so they could not go on
we were forced to stop. That night Father Kino fell ill.
he moisture caused his feet and legs to swell.

in spite of the gravity of his illness he insisted
t we go on the following day. After 3 leagues travelled to th
th, during which it rained constantly, he was seized with
ch choleric vomiting that we, seeing how weak
d faint it was making him, made camp with
ch difficulty.
On the 11th having with great trouble relieved the Father's pain, swelling,
fever, and arrested the vomiting, we continued
journey to the south. After travelling a league
were unable to cross the swollen river, and for
reason we continued another 4 leagues on the
t bank until we were opposite the rancheria
n Caytano de Guaycaco. From there the
ians brought a sheep to us so that some
h might be made for the sick Father, whom they
to see and were saddened by his sickness
his weakness.
On the 12th, we continued to the south along the
plain. After 6 leagues we arrived at Silvarie.
ing with the Indians and resting a bit, we
lled another 7 leagues and arrived at the rancheria
Guaycaco where we spent the night in the earth-
roofed

the house. We killed a cow of the one hundred
t they take care of for the time when they are grown
Father for whom they ask daily to instruct them and to
ke for them speeches about God and his Holy Law

X

the 8th of March, after Mass, we left the house of the
cheria of San Xavier del Bac, travelling to the south and
ing the river on our left. At a distance of 14
ques we returned to the bed of the river [the flow of] which is
off at this point, and at a well (pozo) of very fresh water
there, we rested. We then continued in the
e direction and after 6 leagues, having travelled
his day, we arrived to spend the night at the
heria of San Cayetano de Tumacacori, whose natives
out to meet us on the road. They placed along it
at the entrance arches and crosses for us and then
(covered doorways to gate) which
pt the adobe and earth walled house
built for us piously for us wherever we might
these journeys of discovery. Here we stopped for the
t. Today Father Adamo Lilly (Sic) grew weary
ired as a result of the long distance travelled today, the long
ey of discovery, and his very advanced age; from all
one recognizes his fervent zeal for the
sion of these heathendoms. He was, indeed, 60 years
hen he undertook this exploration.
e 9th of the month, after Mass, we left travelling to the
and partly to the southeast. At a distance of 6 leagues

rrived at the rancheria of San Gabriel de
nari (del Buburi), situated on the plain (vega) of the
river. The natives gave us the same reception as
thers had. Having taken refreshment in the adobe and
walled house which they have made for us, we
rived in the same direction. After 7 leagues we arrived
d the night at the rancheria of San Luis de
ucos, whose natives lodged us in the walled house
we found swept. We killed one of the cows which
n Eusebio Francisco Kino has located here in order
ovide the Father who may come."
he 10th of the month of March we left this
eria of San Luis de Bacoancos ... and at 7
s arrived at San Lazaro ... at 6 leagues we
ed at the village of Santiago de Cocospera (Etuoco
ora) ...

n the 26th [of October], after the Indians from at San Diego
ta Maria had come to see the Father Visitor, we
elled the 9 leagues to San Luis del Bacoancos.
San Luis, where we counted forty houses, we were
ived with all hospitality, as we were also in the
ewing posts or rancherías of Suvani and San
tano. There were crosses and arches placed
g the roads, and earth-roofed adobe houses
n they have prepared for the Father whom they hope to
ive. Also for the said Father they have and take
ranch with 70 head of cattle, two small herds of mares
11 colts born this year, and 200 lesser animals;
ell as crops of wheat, maize and beans. We
d a fat cow and two sheep for our food, etc.
n the 27th at midday we arrived at Suvani. We
nd 90 souls; there are many more in the rancherías
Reyes to the east at a distance of
4 leagues. In the afternoon we went on to San
tano. We spent the night in the earth-roofed adobe houses, on
the following day (S and Mass)
The 28th the Governor of San Cayetano presented his
to the Father Visitor for baptism, just as the

ernor of San Luis had presented his. They
e to Father Gonzalvo and me three other
dren for baptism. In the afternoon we left to
d the night at a river waterhole (aguaje) in this valley
aques distant.
n the 29th, at a distance of 10 leagues, we arrived
hours after midday at the great rancheria of
Xavier del Bac..." ⇓

X

n the 26th [of October], after Mass heard, we continued
h down river through the fertile valley and plain
at a distance of 9 leagues, having passed through the gentile of Quiguite
we arrived to spend the
t at the rancheria of San Luis de Bacoancos, both
th many fertile and pastured valleys, lands, and
s. The native Indians celebrated our arrival
dances, arches, and crosses.

n the 27th, after the Holy Sacrifice of the Mass, we continue
ugh the valley down river toward the north where
rects its course. After 6 leagues we arrive
e rancheria of Quevari, or Quevitagui, to which they
ame because here the rivers are joined by another stream, which
s from east to west and on which are founded two
rancherias, called [Los Reyes de] Conita and Aupaicoca,
e there are some 180 souls. We continued toward
orth down the valley (after having preached
em) and after another 4 leagues we arrived to
d the night at the rancheria of San Cayetano
macacori (Cumpagacori), whose Indians exceeded
selves on our arrival with demonstrations of jubilation, dancing,
, crosses, and arches of branches. They were 12
ed of many mysteries of Our Holy Faith.

m the 28th, after hearing Mass and preaching to the Indians
Reverend Fathers proceeded with the celebration of 5
isms of children who were brought to them. And
ained to the Indians
rough an interpreter, Upon presenting
batons of justice with ribbons, and other trivial
, how they should govern themselves. and the vassal-
and obedience that they should render to Our
and Natural Lord. Because of these duties we
not able to leave until the afternoon, during which
avelled 6 leagues to the north and spent the night
n uninhabited desert waterhole on the way.
n the 29th, after Mass was heard, we left this place
ding to the north through pleasant country, and
going 10 leagues we arrived at noon at the
rancheria of San Javier del Bac . . ."

X

the 26th of October we left San Luis and travelling to
orth along an extended valley and river with
h cultivated land, all under irrigation. At a
nce of 9 leagues we arrived at the rancheria of
Luis de Baccancos whose heathen natives received
th benevolence, asking for a Father Minister for the
uction.
the 27th, after Mass, we set out along the valley up
[sic]
always in a northerly direction. After 9 leagues
rived at the rancheria of Quevara, whose heathens
ained us affably in the earth-roofed adobe house
they have made for the Father Minister for whom they
after having given them a talk explaining some
mysteries of Our Holy Faith, we continued in the
direction along the valley upriver [sic] and at a
nce of 7 leagues we arrived at the rancheria of
Cayetano de Quinacacori (del Quinagacori) where
sent the night. The natives received us affectionatel
nd is fertile for crops. The village is located
half moon-shaped bend formed by the river and
shed with a leafy and rich growth of cottonwoods.
eathens presented us with 4 children for baptism,

ing in one voice for a Father, who would preach
gosp el to them.
n the 28th we left this rancheria of San Cayetano de
acacori in the afternoon, having been detained
baptisms and explaining to the natives certain
teries of Our Holy Faith. After 8 leagues in a
therly direction we spent the night in the bed of
iver which submerges and runs along under-
th the sands. At a distance of 8 leagues it comes out
n and runs as far as the great rancheria of San
r del Bac.
n the 29th of this month of October we continued
urney of discovery to the north and at a
ance of some 11 second league leagues we arrived at the
head
ancheria of San Xavier del Bac."

X

the 23rd [of April], after being given
children to baptize, we set out for San Lázaro.
we took a siesta and they gave us
little girl to baptize. On the road to San Luis
presented us with another two, a little girl and
ck woman; and on arriving at San Luis, anoth
5 Justices from Suisun came here to
t us, in addition to those of San Luis. We billed
f the 150 head of cattle which they were caring for here
g with a herd of mares and 117 head of lesser
als. They had a good large plot (un tablon) of wheat,
ge, and beans, and an adobe earth-roofed house—
r the Father whom they were hoping to receive, as were the
nearby rancherías, or incipient villages.
the 24th we set out for Suisun and San Cayetano.
Suisun, where we took a siesta, there were some 200
At los Reyes de Sonsa (del Sacramento), 5 more
es to the east, Captain Coro had settled with all of
ople, who numbered more than 500 souls. Thirteen days
, on Easter Sunday, the Nuestra Señora de los Dolores
had been catechized and
ed, taking Antonio Leal as his name. Everywhere
were many more people and more houses than

months before when we came with Father Visitor
nio Leal and with the Lieutenant of this Pimeria,
Mateo Manje. Also here at Guevavi
ere
ead of lesser animals and a good large plot of
t, maize and beans ready for harvest and cultivated
e for the Father whom they hope to receive. In the
noon we arrived at San Cayetano.
On the 25th we set out for San Xavier del Bac
g the Sobaipuris, a journey of about 20 leagues.

On the 3rd [6th May, 1700] in San Carlos at sunrise as I
was going to say Mass I received a letter from
Father Agustin de Campos, in which His Reverence
removed me to San Ignacio to help a poor delinquent
escape death. The soldiers had arrested him and
were intent and determined to beat him to death the
following day, May 4th. I answered that I would
go immediately after Mass. I wrote also to Ensign
Juan Bautista Escalante thanking him for the letter that
I had received two days before at San Xavier del Bac
telling that day a distance of more than 25 leagues [60 miles]
I arrived at San Jose de Imuris at almost midnight
and the next day, early enough to say Mass,
at San Ignacio. The prisoner's escape from death
was successful.

From San Xavier del Bac

April 11th we set our course to the south, and after
elling 18 leagues arrived at San Cayetano.
the 12th we came to San Luis, a distance of 10
ues, having passed through San Gabriel de
avi at midday. At the ranch belonging to
Luis we counted the 340 head of cattle that
there. We found that the soldiers of the
dio, who seven days before had passed through
ranch with the Indians of Cocóspera
of this vicinity, had taken to the war several
of cattle and some sheep of the lesser animals.
the 13th we set out for Cocóspera, and did not until two days
for Nuestra Señora de los Dolores because the
ery letter from the Alcalde Mayor of this Province
Isidro Ruiz de Arechuco, detained me. He, with
citizens (vecinos) of the Real de San Juan and the
ce of Sonora, had also made an excursion to the
against the enemy. On the 14th of April His
wrote to me from Tucavi the following fine letter:
we just arrived in this valley and village of
vi and have been informed by the Pimas that
Reverences passed through here on your way home

assure you that I regret not having pushed
ad one day, so that we might have had the good
Time of seeing each other and speaking to this
re Pima tribe. Indeed (on this occasion) they are
hered, having just arrived from giving the
chas a good clubbing, or so they tell me. And I de
ize that the victory they won must have been great, for
e is none among them who does not have his
of hair [i.e., his Apache scalp]. ... The day after
morrow I will leave this valley and go on, God
ing, through Cocóspera to Baranuca....
the citizens and companeros who come
me send sincere greetings to Your Reverence and to
Very Reverend Father Juan Maria, and all take
h satisfaction in Your Reverence's successful
particularly Captain Simon Rodriguez Soto and
dy, who are also with me in this valley and village
visit. So as not to bother Your Reverence I will
s on at length nor dwell upon everything I
d like to, etc. I set out with the citizens
to overtake and help the Pimas. Since I
ot able to get there in time to fight along side of

n against the Apaches, I turned back from
uburi for this valley to see and to speak with
e Pimas, from which I have derived much pleasur
. the Pimas send greetings to Your Reverence, and
articular the governor of the ~~steel~~ ranch, Eusti
told me after I closed this letter that he
ds greetings and advises you that they all
e back well from their journey. To this point,
ral Don Isidro Ruiz de Alechuco. Immediately
letter, from the commander of the soldiers, Juan
tista Escalante, follows: 'My dear sir ....
ust now explain to Your Reverence that because
eparture from the frontier was so sudden that
except for a few tortillas in our saddlebags,
t out with no provisions for the campaign, our
sity obliged me to kill at San Luis and at Suaqui
keep a steer. At the same time I ordered a few
cattle from San Luis Take to Sonoita, which
e meeting place of the Indians and having delayed captain
a day to kill two head,
sked if I would also give them some. So I
- 3 head, two for me and six for the Pimas, four
nd four young bulls, two large and two small.

xplain this at such length so that Your Reverence
y determine for it what seems best to you. I
ll be prompt with whatever Your Reverence may
ider concerning payment for all of it. In addition to satisfying the debt, I wish to
ress my appreciation for the great care with
h Your Reverence has placed so many stock
ches in various parts of the country. This is
uch convenience to us; as it was on this
asion. ... Presidio de Corodeguachi, April 13, 1701

[April, 1701]

on the 9th, having heard Mass, we continued to the
t over pastured plains, and after 12 leagues we
ved to spend the night at the great village of
Xavier del Bac, first of the Sobaipuri tribe. We
d that half of the men had gone on a campaign
the soldiers of the Flying Company of Sonora.
n Juan Bautista Escalante had summoned them
ebruary, in the name of his General, Don Domingo
za, to punish the boldness of the enemy Apaches,
es, and Janos, who killed 5 Pimas and stole som
ses.

n the 11th, having heard Mass and taken leave of
dians, we set out in a southerly direction upriver
gh pastured plains and fields. After 20
, we arrived to spend the night in the ~~adobe~~ southwicked
house which the Indians of the village of San
ano de Sumacacori have built for the time
a father to administer them. They entertained us
festivity and songs.

n the 12th, having heard Mass and taken leave of the
ns, we continued our journey to the south upriver
the river plain. At midday we arrived at the

age of Quevavi. After greeting the people and giving th
k about God and His mysteries, we continued to the
h up the valley, passing through the cattle ranch
they take care of for the Father they request. There
ounted 400 cattle and 200 sheep. We continued
nd after 12 leagues we spent the night at the
cheria of Bacoancos in the adobe earth roofed
se. There they had stored the wheat and maize
vests for the sustenance of the Minister for whom
, too, ask. They said that the soldiers killed
cattle to divide among the Pima Indians who were
company. We gave them talks about the myster
Holy Faith, and the Father baptized 5 children.
the 13th, taking leave of the Indians, we continued
d the south up the river and valley through 4
herías of Indians to whom we spoke. After 14
ues we spent the night at the village of
iago de Cocospera . . ."

NTE CONTEMP. APRIL, 1701 ×

On April 9th . . . we arrived at the great village of
Xavier del Bac, which is the first of the Sobaipuri
e.

April 11th we left this rancheria of San Xavier del Bac
ding in a southerly direction upriver . . . .
After traveling 20 leagues we arrived to spend the
t at the Rancheria of San Cayetano de Tumacacori
adobe and earth walled house, which they have
t for the Father whom they ask for. There the natives
ft us some of their provisions as a sign of
dship.

On the 12th we left this rancheria heading to the
theast up the river plain and at midday we
ved at the rancheria of Guevavi, whose heathens
ived us with warm hospitality. Taking our
e of them immediately we continued in the
e direction upriver passing through the ~~stock~~
ch for cattle and lesser animals which they take care of
e Father they ask for. There we counted 400
e and 150 sheep. We continued our journey
having travelled 12 leagues this day we spent the
t at the rancheria of San Luis de Bacoancos.

KINO'S ACCOUNT
OF SAN MARTIN'S
COMING 1701

Because of ~~the expedition of~~ Father Visitor Antonio Leal's
excursion
~~t~~ two years before ... and because of the reports of his
erence and of other persons zealous in the service of
h Majesties, this year of 1701 the Father Provincial
sent us 4 new Fathers for the Pimeria. And
though the usual contradictions and opposition were
lacking, they arrived at the posts or new villages
t were designated by the Father Visitor. They found
my docile people and cattle, corn fields, crops, and the
inings of houses and churches which this Reverence
d seen with his own eyes. They were very pleased and
d great hopes of building there in the interior some
flourishing missions, about which they spoke
d wrote to me and other persons on different occasions ...
Father San Martin arrived at the 3 rancherias
our villages of San Gabriel de Dimaz, San Cayetano,
San Luis, which are some 30 leagues distant to the
th of Nuestra Senora de los Dolores ...

at Suaqui in a few months we finished a small
t meat house and church, and we laid the
undations for a large church and house. When he
rived at San Ignacio on June 30, Father Grande
m Martin wrote me the following letter:
"Yesterday afternoon because of the rain, which was
t not set out from San Ignacio for Sonoris, though
supplies and packs had already gone. And
cause nothing happens by chance as far as God is
cerned, He arranged my detention so that I
ght receive the letter of Your Reverence and learn
m it the great kindness Your Reverence shows
by offering to assist me with everything
cessary for the new villages to which holy
bedience summons me."

X

n the 4th [of November, 1701], having said the Mass of All
uls [in Cocospera], I arrived at midday at San
zaro and to spend the night at San Joseph de
erari, having passed through San Luis where we
led a cow so they would sow the wheat for the Church
sent provisions to Captain Coro and his m[arch]
ple at Los Reyes del Sonoita (Sonoidag), six leagues
the east.

the 5th, having said Mass in the new and very neat
tle church that Father Juan de San Martin (at this
e His Reverence had left to restore his health) had
ilt not long before, and having directed that
e roofed and whitewashed, I set out to the west
San Ambrosio del Busanic. I passed by the boundary
e new ~~stock~~ ranch of San Simon y San Judas del
oda, where there were some one thousand head of
ttle, seven herds of mares, with plenty of horses
d mules — all for the new missions that were [to be]
nded. After 15 leagues travel we arrived to spend
night at a good spot near another Sonoita,
eagues before San Ambrosio del Busanic.

KINO MISSIONS AS ECONOMIC INSTITUTIONS

(from The Spanish Mission as an Economic Institution In the Southwest, Robert G. Tolman, U.A. thesis, 1948)

p. 72 "Previous reference has been made to the mission practice whereby older missions supplied those in the process of being founded with necessary supplies in so far as their ability would permit. These supplies included items varying from mission furniture, clothing, grain, and agricultural equipment to livestock. Maintenance was also provided until crops at the new missions yielded adequate returns. Such supplies had been furnished to Kino by the older missions to the east and south upon the establishment of his first mission, Nuestra Senora de los Dolores. In turn, he provided new establishments with li e assistance. Within fifteen years, according to Bolton, from the small units furnished him, on his entry to Pimeria, Kino had established in the river valleys of this region the beginnings of a stock raising industry which has persisted to the present day. The purpose of Kino in these establishments was in no way personal. The effort was initiated for two distinct reasons: to furnish a food supply for the mission Indians, and to place these missions on a basis of economic prosperity and independence.

The economic efforts of Kino are reflected in several instances. At the founding of Caborca, Kino sent this mission 115 head of cattle and a like number of sheep. In 1699 a ranch was established at Sonoita for the purpose of supplying the mission there, furnishing food for the missions of California, and as a base of supplies for future explorations undertaken to the Yumas and Cocomaricopas. In 1700 a herd of 1400 cattle at the mission Dolores was divided into two equal parts, of which one was driven to the new mission of San Xavier del Bac. In the same year, 700 cattle were sent to Salvatierra at Loreto on the Peninsula. Kino furnished Father Ugarte on the Peninsula in 1702, cows, sheep, goats, horses, mules, and provisions for the missions in that area.

In reporting to Philip V, February 2, 1710, on the beginnings and progress of the missions in Pimeria Alta, Kino writes as follows:

> 'And now they have their missions well-founded... at San Ignacio, San Joseph de Himires, and Santa Maria Magdalena; and...Tubutama, Santa Tereza and ...Uquitoa. Besides, there are good beginnings of baptisms, building of churches and houses, cattle, sheep and goats, horses, sowings and harvests of wheat, maize, beans, etc. in...Caborca, Busanic, and in other parts.'

In Book IV of the same letter to Philip V, a report is made of the temporal means of the missions. Plantings of wheat, maize, frijoles, chick-peas, beans, lentils, etc. are mentioned. Vineyards producing wine for the masses, and sweet cane plantings for syrup and panocha were begun. Of fruit trees, Kino mentions eight varieties, all European stock transplanted to the New World. Twelve varieties of garden truck are mentioned, and even flowers are not omitted from his report. On the subject of grazing, Kino indicated that the ranches were well stocked with cattle, sheep, and goats, droves of mares, horses, sumpters, mules, pack animals for transportation and commerce. The facilities for sheep ranching were discussed, and the production of tallow, suet, and soap was reported.

Part of the report was devoted to the assistance rendered for missions in the process of being founded. In this respect, Kino referred to the aid given by Dolores to the mission of Santa Maria de Bogota, twenty-two leagues distant. Kino's own mission of Dolores was actually arranging for and delivering to the new mission, vestments for Mass, 300 head of cattle for the ranch, 100 head of sheep, a house in which to live, the beginnings of a church, with provisions and the necessary furnishings of a house, and the beginnings of sowings and crops of wheat and maize. Almost as much was given, Kino wrote, to the value of 3,000 pesos, from the stock of Nuestra Senora de los Dolores, a few years previously, for the founding and equipment of the mission of San Ignacio. On the founding of Caborca, Kino agreed to send Saeta 100 head of cattle, 100 sheep and goats, saddle and pack animals, a drove of twenty mares with their colts, sixty fanegas (156 bushels) of wheat and maize, together with household effects.

Apparently aid similar to the contributions of the Pious Fund was also received. Kino writes of various benefactors, missionary fathers of the old missions, as well as secular donors, who promised aid in the form of live stock such as cattle, sheep, goats, and horses as well as clothing, garments, provisions, and silver, the whole amounting to more than 20,000 pesos.

A description of the mission of Dolores exemplifies the temporal efforts of Kino. Within eight years from the time of founding, the church, residence, and other buildings had been constructed of stone or adobe. Farm buildings and workshops, a blacksmith's forge, a carpenter shop, and a water mill indicate the program of construction. Arable land had been planted to grain, wheat, and maize, and a garden with an orchard was in flourishing condition. Herds of cattle, horses, and oxen were maintained on mission property.

Page 265, beginning 2nd paragraph, line 9 - "Y unos panes del" -

"and some loafs of bread of flour (meal, powder) which they make (extract) and knead from the fruit of a tree, which is round (ed) and as large as the little tow (or finger) and of the form of a screw or spiral; it is somewhat pleasing to the taste on account of its sweetness."

Page 276, line 9, beginning "nos llevaron a hospedarnos" -

"they brought us to house us to the house of adobe, beams, and terraced roofs (or flat roof) which upon another occasion we had told them to build" (Oct. 29, 1699, San Javier del Bac) LL

Page 290, bottom paragraph line 4, beginning "San Marcelo de Sonoita"

"San Marcelo de Sonoita, whose Indians had built for us a capacious chapel of adobe, beams and flat (or terraced), roof, Francisco Pintor helping in it, in that he whitewashed and painted it" (Apr. 2, 1701)

Page 291, paragraph 2, line 6, beginning "dormos en el poblado" -

", We slept in the settlement of Guactum, whose Indians presented us colored (red) plumes of the bird which they call Guacamaya which resembles the peacock somewhat"

Page 291, bottom paragraph, beginning, "En 11 de abril" -

On the 11th of April (1701) -, we came to sleep in the house of adobe and terraced roofs (or flat roof) which Indians of the village of San Cayetano del Tumagocori have made for the time when they will be given a padre to administer them."

Page 292, 2nd paragraph. "En 13 -"

On the 13th (April 1701) - we slept in the town of Santiago de Cocospera whose Indians we found were building in it, a church (shrine)

and house which Padre Eusebio Kino (had) ordered, where we remained two days as much to rest as to teach the Indians that they should carry (raise) the walls straight."

Page 292, bottom line 4, paragraph (Apr. 16, 1701 Nuestra Senora" -)

"..(which) we found all ready finished and painted the house, and church very much advanced (in) its construction, which finished, will remain with 3 chapels and a handsome transept (crucifer) and (will be) of the good ones which are in Sonora."

Page 293, bottom paragraph line 8 "- y empadronados solo de" -

"And there were counted of this nation only (Pima) twelve thousand souls of both sexes, and of the Yuma Indian Nations, two thousand people corresponding to that many more such families" (in all 9 official trips of discovery end. Apr. 16, 1701.)

Page 295, bottom par. line 9, "The segregaron y dieron" -

"the Indians of the "janos", "jocomes" and "sumas" nations, separated from one another and made peace, in the presidios of Paso del Rio del Norte, Nuevo Mexico, and Hanos, and visiting all the rest of the nations there were founded 6 new missions of "pimas" "Seris", and "tepocas" (nations) which subsisted in our Holy Faith sometime until General Jacinto Fuensaldana" - (around 1701, LL)

Page 296, 2nd line from bottom - "ni aun hacer" -

"not even to make at least visits to the Christian towns, motivating reason for the fact that most of the Indians of the 6 new missions who were already Christians, (because of not visiting them) from sheep changed into ferocious wolves, and depopulating (or despoiling) them

(the missions) returned to the seashore...." (about 1721, LL)

Page 314, line "Las costumbres no son" -

"The customs are not as irrational as their barbarism promised, and although there is no politeness, they all greet one another and shake hands even at first sight. They are sharing and liberal with that which their poverty achives and no one who comes to their villages and houses whether native or stranger, will suffer need; they live communally united in winter and in summer each in his maize land; they have neither government nor laws; traditional customs with which to govern themselves and so each one lives in his liberty, without knowing in each town more superiors than some Indian who talks more, incites him more to fight with the enemy nations, or assigns hunting periods for them;" (pima nation)

Page 314, bottom line, "Su religion esninguna" -

"Their religion is none, nor did they know God, universal cause, nor do they think or talk of anything more (other) than the material and the present, and as they neither worship nor adore anything, it is easier to introduce to them the Holy Gospel (Santo Evangelio)"

Page 315, bottom paragraph, "Suscasamientos"

"Their marriages take place with the wishing of the man and the woman they remain together without any external (public) ceremony, other (more) than to live together without anyone disturbing them, but they do not marry blood relations, - they may have two and three women, but in different villages, and if sometimes in the same (village) it is in separate houses, in no manner joined; this is their major vice although easy to end as is seen in those who are Christians....."

Page 320, line 9, "a Nuestra Senora de los Dolores"

"To Nuestra Senora de los Delores, there was dedicated a capacious church, neat (quaint) adorned (decorated) and painted, of adobe and flat (or terraced) roof; then it was followed by the one of the town of Nuestra Senora de los Remedios and the one of Santiago de Cocospera, large, capacious (ones) with chapels having to the crucifer of the chancel (presbytery), then the one of Nuestro Padre San Ignacio, San Jose de Ymuri, San Maria Magdalena, San Pedro del Tubutama and other missions were begun" (all between 1687 & 1693 probably. LL)

Page 231, bottom paragraph, line 2 - "Puesto fuego etc." -

"Set fire to the house and chapel of Tubutama, outraged the chalices, altars (communion tables) patens, holy oils and made various injuries to the image of a Crucified Saint," (About March 30 or 31, 1695.LL)

Page 325, line 7 - "volvio su furia" -

"Their fury turned against the church and house of San Ignacio which with everything it had in it, they instantly reduced to ashes." (also about 3/31/ or 4/2 - 1695. LL)

Page 328, 2nd comp. par., line 11 - "Murio en la casa" -

"He died in the house of the Padre whither he had gone in order to dedicate a rare (quaint, neat) chapel which (but) a short time previously he (Padre Augustin) had finished in his town of Santa Magdalena, consecrated to San Francisco Javier (1711).

10-23
June 1941

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

Tumacacori ..... NATIONAL PARK

Reprint Box "History, American Period
FILE NO.

Notes made on interviews with people
whose recollections cover period of
late 1800's and early 1900's at Tumacacori
and vicinity . . . . . .

IMPORTANT

This file constitutes a part of the official records of the National Park Service and should not be separated or papers withdrawn without express authority of the official in charge. All Files should be returned promptly to the File Room. Officials and employees will be held responsible for failure to observe these rules, which are necessary to protect the integrity of the official records.

NEWTON B. DRURY,
Director.

U. S. GOVERNMENT PRINTING OFFICE 10—22371

Conversation with CAPTAIN HAROLD W. KREGAR (with U.S. Army, now on way to Japan; permanent address 519 Wicks, San Antonio, Texas) at Tumacacori, July 7, 1946:

Captain Wicks was with the 35th Infantry at Camp Stephen D. Little, Nogales from February, 1917 until September, 1918.

He was Corporal of the Guard on the border at Nogales the day the across-the-line shooting occurred (Saturday). The next morning there were reports of fighting at Tumacacori mission; Kregar and a few other soldiers, off duty, came up to the mission. They found 3 bodies in the belfry, 1 in the nave, and 3 lying at the foot of the two-story wall behind the church, below fresh bullet holes (Kregar identified the holes of the "execution wall" as being in the same location today). The local people told the soldiers that 7 Nationalists had fought with some of Villa's men here (they said Villa was leading them, but he was one of those ubiquitous heros who was always seen--SB); the Villa men had killed four of the Nationalists and executed the remaining three against the cloister wall.

LOOK UP RECORDS OF 35th Infantry for this period (Office of Adjutant General, Washington)---- were printed and men of the regiment had opportunity to buy them for $2--Kregar's family has copy)

S. Brewer

PEDRO CALISTRO 1928

Conversation with H. B. Barr, 344 S. Scott St., Tucson 4/3/49:

Mr. Barr was here last in 1928; as a boy he had been particularly impressed with the old Mexican who was usually sitting on a chair at the southwest corner of the "padre's quarters"; this man was very interested in the church, had lived near here for years, and liked to talk about it. He couldn't walk without a cane, but had made himself a beautiful hand-carved cane; he told the boys he was 108 years old, that he had been condemned to death in Mexico and had escaped and come up here to take care of the church; he pointed out the bullet holes, and said that was where "they" used to take them out, line them up against the wall, shoot them, and drag them by the heels to their graves.

He died within a few months of his 110th birthday, in 1929 or 1930; there was a piece on him in the Tucson paper at the time.

(Evidently this was Pedro Calistro,
S. Brewer)

RESTORED SIDE ALTAR AND PULPIT 1928

Conversation with H. B. Barr, 344 S. Scott St., Tucson 4/3/49

Mr. Barr was here in 1928 and is sure neither the side altar or the pulpit was rebuilt then; he is writing for prints of pictures made then and will let us have any copies we want.

S. Brewer

Correspondence

Conversation with Steen--January, 1947:

Steen never saw bullets reportedly dug from walls by visitor and given to Boundey; he thinks there is no chance of identifying any bullets we have now as those from wall.

In 1937 or 1938 (probably spring of '38) Steen talked to a cowboy* from the Otero Ranch, who told him ~~that~~ he and a friend sat on the edge of the old highway and shot at the wall. Steen got the impression ~~that~~ the bullets fired were 45's--the time of the firing was before the cemetery wall had been repaired (the section west of the bullet holes was down).

*Man was past middle age, heavy set, Mexican, had grey mustache.

[illegible] and Mowrie paid seven dollars a brick to have it hauled from St.Louis to the mine. The name on the brick is of one of the oldest families in St.Louis.

When I transferred to Tumacacori the weeds were breast high and it took me three years to exterminate the tumble weeds. One morning soon after I arrived there I looked into the old churchyard and there in all the weeds was a man digging out bullets from the execution wall.That was before old Pedro explained to me about the executions there--Pedro was in the squad who executed Maximillion in Mexico. The man was a strangerto me and I suggested he discontinue his digging--he apologized and handed me seven I think it was that he had dug out-I intended to give him back a couple at least and just then another party arrived and when I turned around both the man and the bullets were gone. Until the priests from San Xavier came down and copped all the material in the neighborhood that was promised to us,there were many of the old bullets. The bullets were 70 calibre and very soft one at least was made of pure silver.

Am very glad to answer any questions you may care to ask Have not had a vacation in two years and hope to get away in October.Should you care to have me will be glad to spend a little time in the vicinity and show you what little I know about the vicinity.Old Pedro was I think reliable in what he had to tell.

As ever-

The Boundeys

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MENT

O

Dear Mr.Caywood:

Many thanks for the Beneficiary notice,it is something we should keep.

Am sure glad to hear of the new museum and that you are to have a new well and a pump.We had to skim the old well pretty often.

The fossil shell was turned over to us with other material by young Noon of Nogales.It was found locally but do not know just where.

The large mass of slag I brought from the old Mowrie mine in the Patagonia mountains.The brick with the St.Louis address on it also came from the Mowrie mine and Mowrie paid seven dollars a brick to have it hauled from St.Louis to the mine. The name on the brick is of one of the oldest families in St.Louis.

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The Bonnders

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
GRAN QUIVIRA NATIONAL MONUMENT
OFFICE OF THE CUSTODIAN
GRAN QUIVIRA, NEW MEXICO

August 6,1937

Mr.Louis R.Caywood
Tumacacori

Dear Mr.Caywood:

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As ever-

The Bowdeys

TUMACACORI

Soon after abandonment --- no date.

Mrs. Riggs, of Patagonia came in Feb. 2, '47, and says she knew, years ago, an old half-mexican woman, Mrs. Kane, who had come to Tumacacori when she was young. Mrs. Kane said ~~that~~ she could not imagine why the indians had left here, if it was not for Apaches, because the orchard and vinyard were in wonderful condition, and the farm lands looked as if they could still be richly productive. It seemed almost as if they had just left, because in the church were some of the statues still. But the graveyard was just full of graves.

Betty Jackson, Feb. 2, '47

Miscellaneous historical information about mission and vicinity taken in note form by Sallie Brewer on 8/31/49, when talking at mission with Mr. Eduardo Andrade, 403 Dewey St., Tempe, Arizona, and Mrs. Mary Ruiz Andrade.

Mr. Andrade born on Torreon (Bailey place now) place in 1892. His family left when Baca Float took over. He went to school across river from here.

The grandmother of Mrs. Andrade and her brother Jose Maria Ruiz was Gertrudis Cervantes, and was born at Calabasas. She died in 1908 (April 1) and said she was about 84 years old. Mary Ruiz' mother was born at San Gabriel, California. Gertrudis Cervantes was baptized at mission of Tumacacori.

Mary Ruiz Andrade remembers Pedro Calistro. He came with Ed's father from Vanamachi (?) Sonora about 1870. Calistro was Yaqui, took care of Mrs. Ruiz' father as a child - he worked for her grandfather at Banamiche (?) for many years. His brother was Yaqui - Mayo and started the Semana Santa. He built present altar in church.

The ends of the bell clappers in the museum, the old man says, [illegible] supported [illegible] long cylindrical iron units, which were very heavy. They were used (by Calistro) to hold grain bin doors shut. They were so heavy the hogs could not move them.

Eduardo Andrade says the warehouse as we call it now was built by Fernando Lopez about 1909.

In San Luis Rey mission the priest, when he heard Eduardo was [illegible] from Santa Cruz County, asked if he knew a mission called Tumacacori, and showed him 2 missals and some vestments that had come from Tumacacori.

Andrade went to school in King Ranch where Mrs. Black taught. In 1912 he says the school was moved to the house east of the front of the mission church here (where Pedro Calistro lived).

Miscellaneous historical information

People who may be of help on questions of local, and southern Arizona and Sonora, history of the late 1800's and early 1900's:

Senor G. Mascarenas, Nogales. The ruin of Bacoancos is on the Mascarenas Ranch; he visited the mission here 3/18/45, spoke of books on mission history in his library, and of his interest in the mission ruins.

Marshall and Helen Ashburn, San Raphael Valley. Have arranged trips to the Sonora ranch of the Green Cattle Company (probable site of San Lazaro mission); have a collection of locally-collected Indian artifacts; both are natives of Santa Cruz County and have an intelligent interest in its archeology and history.

Mrs. William Walker, 104 Curtis, Nogales. Mrs. Agnes Hamlin recommended Mrs. Walker as source for history of late 1800's; she came to the Agua Fria in 1886.

Soldamando family, Nogales. Old family; Sr. Jesus had "Spanish documents which had been several generations in family" according to his grand-niece.

Lloyd C. Adams, Dragoon, Arizona. His grandfather was here with Pete Kitchen.

Fim W. Fourr, Green Street, Douglas. Knew Slaughter.

Anna Coumides, 110 W. Drachman, Tucson. Visited here 3/21/48; is a granddaughter of Judge Charles H. Meyer who came to Tucson in 1848. Her friend Carmen Sanchez went to church in Tumacacori as a child.

Mrs. Anita Maldonado, 219 S. Main, Tucson. A relative of the Tubac Otero family (Otero ranch); recommended as good source of local history

W.P. Lemon, 1517 E; Diamond, Phoenix. Visited 5/21/48; is the son of man whose name is on north opening of sacristy; he has a clipping showing father's name, also containing story on Spanish gold coins having been found beneath the wall by some cowboy.

Evelyn Purfoy, Photo Shop, Douglas. Grand-niece of Tom Bourgeois; visited here May, 1948. Iris Beach, 737 E. 9th, Tucson. Also Don Tomas' grand-niece.

Bells from Church

(conversation with Grace Farrell, former County Superintendent of Schools, and long-time resident of Santa Cruz County--5/13/49)

Lee Farrell (son of Mrs. Grace Farrell) and some companions rode over to Tumacacori from Burd Yoas' ranch, about 30 years ago. At the mission they saw a wagon in front of the main door, and a priest and several Mexicans; Lee said the priest read from a paper and directed the Mexicans where to dig; they dug up a bell that looked very black from where the boys were watching; it had a good tone; two men lifted it into the wagon and they drove toward Tucson.

Note: In one of Caywood's reports mention is made of bells that the Everharts were supposed to have; when Mr. and Mrs. C.L. Everhart visited the mission in 1945 I asked about the bells. Mrs. Everhart says they are small bells, such as were used on freight teams (the lead team was belled--was an honor to be the lead wagon--if it broke down the team that passed or pulled him out got the bell). Mrs. Everhart's bells were cast in France in 1881.

S. Brewer

South Section of Compound — Grace Farrell, in conversation with

S. Brewer in May of 1949 said the west room was used as a school till about 1923, when the building south of the present museum was used.

(Mrs. Farrell first taught school at Harshaw in 1905, was County School Superintendent in the 1920's)

Joe E. Wise--1/16/48:

Gathered cattle in cemetery in 1884 (was branding Otero cattle, not mine, you understand)--was a gate 10-12 feet wide in the east wall just north of sacristy; don't remember any graves, except there may have been a few at north end. The cattle would have fought a buzz saw--wild anyway you know and getting them inside of those high walls didn't help their disposition; every now and then a cow would bawl and charge you. We were camped across near the Low place--met the Otero's here and it was a community roundup. I climbed up on the sacristy and put my initials on the big dome.

I was at the hearing when a Mexican woman testified that Pesquierra had had 50,000 sheep on his land south of here.

Don't know anything about the bullet holes--they don't look like bullet holes--yes, someone dug lead out of the wall (after looking at holes closely)

There was a stampede on this 1884 roundup--the land all around the mission, to the river, had no mesquites on it (if there were, they were bushes, not trees)--~~the cattle~~ we pointed the cattle and turned them back up on the hills west after awhile--about 1100 cows and 25 cowboys--they got winded on those hills.

There were pomegranates bearing near the mission (pointing NE); don't remember any other fruit trees.

The old Tumacacori-Calabasas land grant ended at the hacienda--where Baileys live now--didn't take in Tubac.

Water in the river rose at Guebabi and ran to Calabasas (where Eggen was going to put a dam); rose again at Agua Fria--then again a mile or two south of here and ran bout 4 miles (to Tubac)--then didn't rise again until the San Xavier Reservation.

S. Brewer

Joe E. Wise--1/16/48:

Scattered cattle in cemetery in 1884 (was branding there cattle, not mine, you understand)--was a gate 10-12 feet wide in the east wall just north of sacristy; don't remember any graves, except there may have been a few at north end. The cattle would have found a buzz saw--will anyway you know and getting them inside of those high walls didn't help their disposition; every now and then a cow would howl and charge you. We were camped across near the Low place--ret the Otero's here and it was a community roundup. I climbed up on the sacristy and put my initials on the big dome.

I was at the hearing when a Mexican woman testified that Fernandez had had 50,000 sheep on his land south of here.

Don't know anything about the bullet holes--they don't look like bullet holes--yes, somehow due lead out of the wall (after looking at holes closely)

There was a stampede on this 1884 roundup--the land all around the mission, to the river, had no fences on it (if there were they were broken, not mine)--One-cattle we rolled the cattle and turned them back on the hills west after rounding--about 1100 cows and 25 cowboys--they got winded on those hills.

There were pomegranates bearing near the mission (counties W?); don't remember any other fruit trees.

The old Tumacacori-Calabasas land grant ended at the headends--where Bailey's live now--didn't take in Tubac.

Later in the river rose at Nogales and ran to Calabasas (where there was no dam to put a dam); rose again at Cruz Fri--then again a mile or two south of here and ran about 4 miles (to Tubac)--then didn't rise again until the San Xavier Reservation.

E. Spence

South Section of Sompound — Aggie Gastellum (Mrs. Luis Gastellum)

When Aggie visited on 8/4/48 she told us she went to Sunday School in the "padre's quarters" in the 1920's; Father Duval held classes, and often said Mass in the church during those years.

S. Brewer

Story of Recovery of church materials from Sanctuary

Mrs. C. L. Everhart (Elgin, Arizona) taught the Tumacacori school in the 1920's, when school was held in the building just south of the Monumant boundary. She was told the following story by the local people:

Two priests came from Mexico and took out the sacred oils which had been left in a cupboard near the altar.

Note: There are many versions of who took what out of what part of the sanctuary; Mr. Pinkley heard a detailed version of this story of recovery of a "chalice" from the square niche in the west wall of the sanctuary, when he first came to Tumacacori.

Father Rupert of San Xavier, visiting here in January of 1947, said that the oils used in Extreme Unction are usually kept in a cupboard located where the square niche is in the sanctuary.

S.Brewer 1/31/47

CALABASAS

(conversation with Mrs. A. L. Sanchez, nee Marguerita Azebedo, Box 1037, Superior, Arizona. S. Brewer, 9/4/47):

My father, Benjamin Azebedo, and two brothers came to Calabasas in 1894. They claimed 160 acres. My father repaired the three-room adobe house (the one on the hill on the east bank of the river); it had been a mission; the walls were three feet thick. He built about three feet on top of the standing wall, put new roofs on all the rooms, and used bricks for the floor.

I was born in that house in 1895; so were my three brothers and sisters born there. We moved away in 1912 when my father got sick.

In 1911 my mother, late one night, saw a red light over the stove in the kitchen; at first she thought one of the children had left the lid from a large lard can on the stove and it was red hot, but pretty soon it seemed that a breeze came in the window and blew the light down through the stove. The next day we dug there. Under the floor we found two priests buried; we knew they were priests because the cloth was coarse and brown, and they had a cord around the waist; all the cloth went to pieces when we tried to take it out, but the tassels on the cord were very plain. With the burials were six medallions and a cross and beads. My father gave one of the medallions to Jesus Saldonando; it had St. Peter, and the rooster, and the cross, and the nails on it. The cross was of metal and had stones set in it. The beads were blue and yellow and looked like glass. I will write to my sisters to try and get the medallion and the cross, but the beads are all gone. We got the priest from Nogales and he buried the bones from the graves outside the house.

CALABASAS

(conversation with Alfredo Acevedo, 1301 Elm St., Alhambra, Calif., June 20, 1948. S. Brewer)

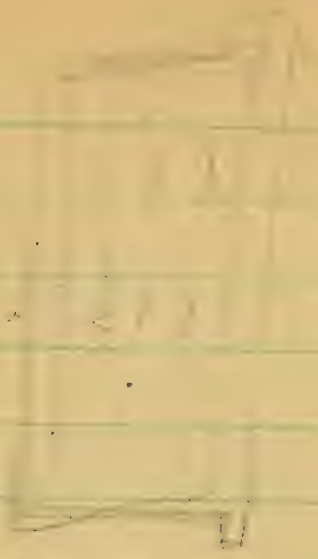
My sister's account (see Marguerita Azabedo) is mostly as I remember it, except for the spelling of the name, and the date we came to Calabasas. She was born there; I was three months old when we moved there in 1891.

My father's father was born in Balboa, Spain; he married a French woman in Quebec, Canada. My father was born near San Diego, California; his mother died when he was a baby and he was raised by the priests at the old Los Angeles cathedral. He didn't take the final vows for the priesthood, although he had been educated for the priesthood. He came to Arizona before he was married and worked for the San Francisco Cattle Company at Naco. He and Frank Pool (who lives in Tucson) enlisted in the U.S. Army and served in the Indian campaigns; then he married and lived in Tombstone. My grandfather got him the ranch at Calabasas, where we moved in 1891.

As I remember seeing the light, we were all sitting on the porch outside the kitchen door eating a big watermelon; we saw a light about 5-6 inches around move slowly down the wall behind the kitchen stove; we thought it was the reflection of the moon on something until my mother looked at the sky and reminded us there was no moon. Someone said we ought to dig there; my father said that was foolish at first, but we did later dig (my oldest brother who was almost six feet tall was taller than the hole we dug) and found the things my sister told you about.

About 1896 we stopped at the Tumacacori mission and saw a rocked well; we had gotten up very early to go in the wagon to Tucson; my mother always stopped and said a prayer in the mission; the rest of us were looking around and found the well. There was something white near the bottom; my father got a little mirror out of the wagon and moved it around until the sunlight fell at the bottom of the well---and we saw bones. Then they went down on ropes and found a skeleton in a cave that had been fixed for it in the side of the well near the bottom. We worried about it, but my father said someone had probably killed a man and tried to hide the body there. I can't find the place where the well was--but it was about six feet across and pretty deep and lined with rocks; there wasn't any water in it.

Later when I was about eight or ten I was riding my horse past the mission when it began to rain hard; I went inside the church to a room with a roof on it, holding onto my horses' rope; I heard a noise and got afraid that the priests had come back---when I started to run out I saw that the wind was blowing the big front door and scraping the bottom of it and making the noise. The doors were hung on wooden posts, and were carved. (see sketch)



ONTEZ, Guillermo Fimbrez: born in the east room of the "padre's quarters" in 1906. Conversation with Brewer, February 21, 1947:

I was born in that room in 1906; my family lived here awhile, then we moved across the river (close to Manuel King's house), and later came back here; I went to school across the river; Mrs. Smith and Mrs. Black taught that school. Later we moved to the Palo Parado.

I do not remember that fireplace, but that niche in the east wall is an old one; I do not remember the west room--maybe we didn't use it. My mother had flowers out here (at the southeast corner); one day we children were playing around here and my brother ran into the edge of the flowers and a snake bit him. He came toward the house crying and limping; my father got a pitchfork and killed the snake--it was rattling. Someone tied a horsehair rope around my brother's leg, and someone broke a bottle and they used the glass to cut his leg below the rope; he didn't sleep that night, but he got well.

I don't think anyone else lived around close to the church then. Don Carmen Mendez lived about a quarter of a mile south of here; Fernando Lopez lived out where that field is now (Strong's field). I remember Pedro Calistro--he was captain of the Semana Santa. You know they had the Santo on this altar (in the sanctuary) and there were two guards on the sides of the altar--the guards carried sticks and they warned the people that they were guarding the Santo and they watched the people and the Santo; but one of the Fariseos climbed the outside wall and stood in that hole above the altar, and he let a wire down and caught it in the clothes of the Santo and slowly pulled the Santo up to him. When he had the Santo the guards saw what was happening, and the Fariseo jumped down and ran---they chased him and caught him and tied him to a pole in front of the church.

I don't remember that name (Tom Bourgeois), but there was a Don Tomas and another man who dug so much in the hills near the Rock Boeral that the ground looked like big gophers had been there.

My wife's name was Refugia Duartes; her people lived at the Palo Parado.

In the cemetery across the river Don Carmen Mendez is buried--also Don Jose King, and Refugia Marquez.

((Montez lives in Phoenix now, but is visiting his brother, Agapito Montez))

Guillermo Tinoco: born in the east room of the "padre's quarters" in 1906. Conversation with Tpomer, February 21, 1942:

I was born in that room in 1906; my family lived here awhile, then we moved across the river (close to Samuel King's house), and later came back here; I went to school across the river; Mrs. Smith was Mrs. Black taught that school. Later we moved to the Palo Prieto.

I do not remember that fireplace, but that niche in the east wall is an old one; I do not remember the west room--maybe we didn't use it. My mother had flowers out here (at the southwest corner); one day my children were playing around here and my brother ran into me of the flowers and a stem bit him. He came toward the house crying and limping; my father got a pitchfork and killed the snake--it was a rattler. Someone tied a horsehair rope around my brother's leg, and sucked from a bottle and they used the glass to cut his leg below the rope; he didn't seem that sick, but he was well.

I don't think anyone else lived close to the ranch here, Don Ramon Landez lived about a quarter of a mile south of here; Fernando Torres lived out where that field is now (Stroup's field). I remember Isidro Calisto--he was captain of the San Jose Guards. We used to play ball the Santo on this side of the creek[illegible] and there was no cercha on the sides of the alter--the people carried stools and they served the people if at they were crowded the Santo and they rotated the people and the Santo; but one of the Patience climbed the outside wall and stood in that hole above the alter, and he let a wire down and caught it in the clothes of the Santo and slowly pulled the Santo up to him. Then he had the Santo the people saw what a hypocrite, all the Padres in red down and red---they cleared him and caught him and tied him to a mule in front of the church.

I don't remember that name (San Jeronimo), but there was a San Tomas and another man who [illegible] so much in the hills near the Pool Corral that the wound looked like big workers had been there.

My wife's name was Refugio Martinez; her people lived at the Ladrado.

In the cemetery across the river San Ramon Landez is buried--also Don Jose King, and Refugio Martinez.

((Martina lives in Phoenix now, but is visiting his brother, Angelo Martinez))

Ben Jaastad, from Tucson, deaf, so I couldn't ask him all the questions I wanted to, was in June 4, 1947, on the same trip throughthe mission with Juan Mendez. He had first been here in 1906 with another man investigating the mission, apparently after history, too. The colors then remaining were darkened by bat droppings, or missing as now. Floor torn up.

Threeimportant observations he made:

1) His companion had gotten a soft bullet out of the E wall of the cemetery, but there were nothing like as many holes as there are now, and not big. "These must have been bored there to make a good story".

2) The ruins of the old mission at San Xavier were there in a field north of the present mission, but a construction company levelled them off and threw the bricks any old way to get them out of the way. It had looked "Just like Guevavi now", only a couple of old remnants of walls, but of course can't be found now.

3) The present altar was not there (main altar) just piles of rubble and dirt. When asked about the hole, he said yes, he guessed so.

Betty Jackson

Ben Jarrett, from Tucson, Dear, so I couldn't get him all the questions I wanted to, was in June 6, 1947, on the same trip through the mission with Juan Mendez. He had first been here in 1905 with another man investigating the mission, apparently after history, too. The colors then remained were darkened by wet droppings, or missing as now. Floor torn up.

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Betty Jackson

I think he said friend's name was Foster, but I had too much else to remember.

There a J + B Jaastad
179 W. Fenning, Tucson,
at a Motor Co. I suggest
a letter to him, saying we
didn't have time to ask him
all the questions, but would
like him to write us as
detailed a description of his
first (1906) trip here to the
mission as he can give.
Ask who friend was, what
he found out + where we
could find that, also material

Notes made during conversation with Phil Clark, December 4, 1947:

(Earl Jackson questioning, Betty Jackson, Charlie La Plante, and self present. S.Brewer)

Clark was born in 1873, on the Pacific Ocean; his family came thru here in 1879. In 1880 they came from Guaymas to Nogales.

Pete Kitchen: Clark first knew Kitchen about the time he sold the Potrero to the Cameron interests--about 1883--Kitchen had sold the place by 1885 when the Apaches raided the Peck place. Clark knew Kitchen's son--the one who was killed at the Potrero by Apaches.

Kitchen was of Welsh stock; he never spoke of where he came from.

There was a swamp from the Potrero to where Blue Heaven auto court is now; Kitchen only farmed a strip close to the hills and south of the house; he irrigated from the swamp.

Kitchen teamed bacon to Tucson; raising hogs was his chief industry.

The only child Kitchen had was the son who was killed; while here he was married to an Encinas woman--they had no children. The girl Casanega senior married was no relation to Pete. Velazquez (the "doctor"--I don't know his first name--he lives in Nogales) knew Kitchen well and might know more about his family.

The families who worked for Kitchen moved into the house in time of danger. The house had walls above the roof top and slits in these walls, so the house could be defended from the roof.

I know Pete Kitchen had a 45-60 Winchester.

Peck Raid

This raid was led by Geronimo; the Apaches came from the Santa Ritas, by Camou, Peck Corral canyon, hit the Yeronquilla place, then Peck Canyon. They took Peck's sister-in-law (Trini Quen) with them, and went into Sonora where they raised an Opata village. Opata Indians led Mexican troops to the Apaches near

Nacozari; they Apaches were surrounded in a canyon; about 300 were captured, including Geronimo. General Garcia was commanding the Mexican troops. Shortly after the capture, Generals Miles, Cook, and Lawton arrived with the 1st, 7th, 10, and part of the 9th Cavalrys; Garcia turned the prisoners over to the Americans. Later the American generals presented a sword to General Garcia. Most of the Apaches were on foot.

Trini had been rescued by a few cowboys near Cucurpe; the cowboys came on a small group of the Apaches with the girl--they started shooting and scattering--one cowboy picked Trini up from his saddle. She lives in Douglas now--I don't know her present name.

Nogales

Began to build in 1879 when they began grading thru there for the railroad. Before that there had been a Mexican hut for Customs at Lomas. The railroad was completed in 1880--the lines from the north and south joined at Herosillo.

International Line

First at Calabasas, then where the Monte Carlo Dairy is now; then Nogales, in 1892 or 1893; that is when both commissions came thru and camped where my place is--the Mexicans members got the Americans so turned around they left out Punta Penasco when they made the rest of the survey west.

There used to be a saloon on the line in Nogales--you could stand in the U.S. and take a drink in your head in Mexico.

Valley in the 1880's

After Kitchen sold his place there were troops stationed where the old city farm is.

At Buevavi, the Benedicts and Tapias were living.

Pesquierra had tropps stationed, and lived occasionally, at Leathermans place (where the road crosses the Sortrero).

(La Plante says settlement of the valley began in Cleveland's first administration when land was thrown open--the Burruels had one of these titles; he also says many of the settlers were on their way south to the Yaqui River valley, but stayed here when they found they couldn't take their stock across the line; many of them came by wagon and the Burruels had blooded horses with them.)

Notes made on visit, June 1947, of

Juan B. Mendez

(son of Carmen Mendez,
who donated land to
National Monument)

Juan B. Mendez, [illegible] Gleason St. Los Angeles, Cal[illegible].

son of Carmen Mendez who gave this ten acres to the Gov't in 1908, was in June 4, '47. Very willing to help us out on any facts he remembered. He lived here until 1918/or'19.

Born here in 1901. When he was eight or thereabouts, his father had sat on the west side of the sanctuary talking to another man with his back to the wall, and the next morning the wall had been dug out just where their backs had been. The hole showed the imprint of a chest, or box, perhaps two feet ~~wide and~~ long and eight inches hight judging by the way he hel his hands), which had been taken out during the night. No labor wasted looking in the wrong place. They later learned that some priests from Tucson, knowing just where it was, had come and gotten out the treasure. They filled in the hole and made it inconspicuous, and those same bricks are there now, the patch easily seen if you know where to look, which is just below and to the left of the square hole for the holy oils.

Also remembered that at the NE corner of the school-house there was a hole dug by some men who came in looking for something, and what they found was bricks laid up in an arch, making a tunnel. When asked if it could have been an oven like what Paul Beaubien found, he said it might have been, but he thought it was a tunnel, though all he remembers for sure is the arched bricks.

There is a picture here somewhere, which he saw several years ago when he was visiting here, which shows him and his brother standing at the SE corner of the bell tower.

There was an old well in the low place where the mission patio was, but he doesn't remember exactly where.

Their house was first either just S of the wall, or about at the corner of the patio garden, but it burned down when he was little, and they

Juan B. Mendez, [illegible] Stinson St. Los Angeles, Cal.

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T eir house was first either just S of the well, or about at the corner of the patio garden, but it burned down when he was little, and they

built a new house, from which they were forcibly ejected by the Baca Float, and which I (BJ) assume was t he house now used by Manuel Gastellum.

His father helped the owner build the "Bourgeois House", and the first man he(Juan) remembers living there was Fernando Lopez. Don Tomas (Bourgeois) moved in there about 1910, he thinks.

He does not remember anything like this number of bullet holes in the E wall of the cmemtery -- "Two or three, maybe". When I told him the story of the soldier from Fort Huachuca who came in in 1916 or '17, and saw bullet holes and bodies, he shook his head. "I never heard about those bodies, and my sister Lola (Mrs. Tomas Alegria) has been living here all the time, and she would have told us if that had happened. You better ask her.

In the Sanctuary, the altar was built higher than it is now. He remembers paintings, but thinks they are what we see now, and that none of the hanging ones, or statues, were ever seen by him.

There were still fruit trees in the old orchard (pointing ENE from the bell tower), and he mentioned pears, peaches, pomegranates, and when asked "manzanas?" by a visitor, answered "Si, manzanas".

When he was a kid, several of the rooms which went E from the "Granary" were still there and in fair condition. They used to store hay in some of them.

In the old schoolroom, he doesn't remember either the fireplace or the niche (in the E wall) as being there. They must have been put there later.

Outside the schoolroom, S of the SE corner, grew a bush from which the teac would cut swithhes to whip the kids. It did something about three times which he describes."A flame came up in the middle

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would cut switches to whip the kids. It did something about three times which
he describes, "A flame came up in the middle of the bush, and then it went

That's all it did. Just came up and went down again.

I asked him if that wasn't a sign that there was treasure there.

"Yes, that's supposed to mean that. People have seen those, and dug under and found treasure."

"But the treasure was found in the wall of the sanctuary by those priests!"

"Yes, sure, but there might have been another. Things might be buried a lot of different places."

Betty Jackson

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Betty Jackson

USE OF CHURCH AFTER ABANDONMENT

Mrs. Mary Ringland (1606 E. 9th St., Tucson) first saw Tumacacori in 1912. There were Mexican people living near--in the corridor, she believes. The most vivid memory from that visit is of a "casket" on the altar in the sanctuary--with an image reclining in it (when asked for more of a description, she said it was the same sort of thing as the reclining statue of St. Francis at San Xavier). She had an impression of other statues in the church.

Conversation, 9/6/46, with
S. Brewer

(Note--Mrs. Ringland remembered this visit as being in the spring--it is possible the Semana Santa was in progress---and also possible that for a time Calistro, or some other local religious, arranged for statues to be kept in the church---- check with Bourgeois, etc.)

TOM BOURGEOIS

Conversation with Earl Jackson, 5/30/46: Lived in Douglas in the 1880's when a priest asked him if he would live at Tumacacori mission and kind of keep an eye on the place; says he came here and helped two Mexicans build th present storehouse in the 1880's. Later he lived for a time in the so-called Padres' Quarters. Was never a priest or lay brother, but did wear an ankle-length robe part of the time, and helped a priest perform an occasional wedding or baptism here. (Possible source of early visitor's impression that there was a priest in residence here).

Conversation with Nacho Flores, 5/13/47: Nacho pointed out rock foundations in Alamo Canyon (tributary to Rock Corral Canyon) as being where Don Tomas and his wife lived before they lived at the mission; Nacho says they kept chickens at this homesite. (S. Brewer)

Don Tomas, spring of 1946: Was living at end of road in Rock Corral Canyon (pictures of house and corral made), and was working on SW side of Knee Mountain. (S. Brewer)

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
TUMACACORI NATIONAL MONUMENT
ICE OF THE CUSTODIAN TUBAC, ARIZONA

May 26, 1946

I first saw the mission of San Jose de Tumacacori in 1905; since that time I have been at either Nogales or Tucson. I know that since 1905 no priest has been stationed, or lived, at Tumacacori.

When I first saw the church the altar looked as it does now--a base of adobe. Pedro Calistro lived in this near vicinity at that time.

Rt Rev. L. Duval
pastor of Catholic Church
at Nogales from April 1905
now retired

Monsignor L. Duval

(Father Duval also said that he had never been able to satisfy himself as to the authenticity of any of the stories regarding the recovery of chalices or any church property since the abandonment of the mission. S. Brewer)

Ygnacio (Nacho) Flores

(lives at Rock Corral Ranch, cowboy for Gene England. Conversation with S. Brewer in 1946; translation by Judy England)

Was born in Mexico; doesn't remember his parents; was raised by people in Tubac. Nacho does not give himself an age.

As a boy (about 12) he played in the mission; there was no one living on the mission grounds. At about this time people came from Tubac to cut barley from a field across the river from the mission.

He does not remember a ramada in the church, or anyone using the church in any way, or anything about bullet holes in the two-story wall, or a priest ever living at the mission.

Pedro Calistro lived next to the sacristy before the escuelita was in the ruins of the cloisters. Tom Bourgeois lived on the grounds shortly after the escuelita period. (Note: one informant says school was held in rooms east of church around 1915-16).

At one time everyone used river water for irrigating fields and orchards. The ditch east of the ranger's house came from the river at the mouth of the Rock Corral Canyon. (Note: Charlie La Flamie confirms the inlet point of this ditch.)

He remembers peach and apricot trees along the ditch on the Monument; there were a few trees in the mission orchard. The mission garden walls had fallen when he was a boy.

Tierco's brother was buried from the mission--they took pictures of him inside the church.

He doesn't remember any molinas in use at the mission; they all took their grain to a molina on the Cumming's place.

Things used to be gay and friendly; now they get drunk oftener and don't even wait for a Feast Day.

HISTORY, AMERICAN PERIOD

Conversation with E. F. McKnight (grew up here--father was sheriff for a time--knew Cummings, Balcoms, La Plantes, Casanegas, etc.) on May 1, 1946:

Hole over altar: was there, and larger, in 1912--saw part of Semana Santa and remembers someone chasing Judas with a gun, running over debris where altar is. Does not remember more about altar than piles of dirt being on sanctuary floor.

Cemetery: Is positive were many more graves--some of them of plaster over dobe, looking like a vault above ground ("like grave with dobe and lime plaster vault in N end of cemetery now").

Old Families: The ones who had been here the longest were the Capán people--the grandmother was over 100; they lived near the mission (not in the cloisters, but a little way to the SE). The Mendez family had been here the next longest--remembers Mendez roundups with the chuck wagon parked about where Residence #2 is now.

River: The boys would walk down the river from the picnic place ("where the road went near the river just where the big wash comes in"--Josephine?) to Tubac, wading all the way; where the stream was 7-8 feet wide the water would be 2-3 inches deep--there was permanent water all along the river.

S. Brewer

*Mendez was a very dark Indian--we called him Bondy

Mission Schoolhouse, 1916-1921:

Pete Avila (713 South 16th Street, Phoenix) entered school here in 1915 or 1916; his family lived on the Salpareda until 1921.

"At that time the teacher ("his first name was Murphey") lived in the west room; the east room was the schoolroom. The people who lived around here used to borrow the school for their dances and parties--it was the only building with a good board floor.

Pedro Calistro lived about a mile north of the church; he had the people praying in the church and the Semana Santa was held every year.

Tom Bourgeois lived in his house, but spent most of his time prospecting in the hills; we heard later that he sometimes took people thru the mission dressed in robes.

The Villa boys took part in the Semana Santa; they are my cousins, and they still live here, just south of Carmens."

(Conversation, 9/5/46--S. Brewer)

Mission Schoolhouse, 1915-1941:

Pedro Calistro

Charlie La Plante, in conversation 9/9/45, mentioned the following facts about Pedro Calistro, and suggested the Lowes as sources of more information.

Pedro and a sister must have been raised here; La Plante's mother knew them when she was a girl in the early 1880's. Pedro had been born in the Cucurpe Valley; he was an Opata, and a friend of Miguel Sinohui. His wife was a full-blooded Yaqui from the Yaqui River Valley.

Before 1905 they were living in the ruined cloisters (were there in 1903 when Edwards bought land here).

Calistro was religious and was one of the leaders of the Semana Santa.

S.Brewer

Recollections of Viviano Enriquez (visited mission 9/6/45; address then was 1846 E. Adams, Phoenix)

He was born near here in 1885; his father farmed close to the mission; the family moved away when he was eight or ten years old.

Teresita de Cabora lived on the east side of the river just south of the stage stop; she was about 16 when Viviano knew her; she had been born in Sonora; they were afraid of her influence with the Indians and she was exiled; she cured people--they came a long way to see her and thought she was a saint. Her grandmother knew herbs for curing.

A man named Arballo ran the stage stop when I was here (Viviano said); his wife was called Cuca; her leg had been cut off after being run over by the stage. Arballo owned the Nogales-Tucson stage. Their daughter lives on a ranch 3 miles north of Nogales and has properties in Nogales.

S. Brewer

Story of Recovery of Chalice

Told to S. Brewer, 10/27/45 by N. Caplett, who used to live in Florence; his father came to Arizona in the 1870's; Caplett knew Tom Bourgeois.

"In 1917 I and a friend came to Tumacacori to dig. Later that year we returned; the floor-level hole in the east wall of the sanctuary near the NE corner had recently been made. That is where the chalice, solid gold, had been found. It was taken into Mexico."

Recollections of King family of Tumacacori

(this pioneer family moved to Tucson when the Baca Float displaced settlers)

Joe King (521½ S. 4th Avenue, Tucson; visited mission in fall of 1944 and talked with S. Brewer) My father came to this valley from Portugal, via Sacramento, in 1863 or 1864. He lived in the sacristy, for safety from the Apache; they used the corridor east of the sacristy as a kitchen; there was a fireplace in it.

We know Pedro Calistro, but I don't know just when he first came here. He was an Opata. He had been captured and condemned to death in Mexico; when he wasn't killed he made a vow to hold the Semana Santa every year. He filled in a big hole in the church, where the main altar had been; there was a large hole in the center of the descanso where treasure hunters had dug; we filled it up, too. All the neighbors helped Calistro clean up the church.

The treasure hunters used to be awful; a baby boy died in Tubac, and they wanted to bury him in the church but were afraid treasure hunters would dig the body up. So they buried him in the wall of the church. Later men came with a map that showed treasure where the boy was buried; they dug there and took his body out--but they put it back when they found no treasure. Calistro couldn't make them stop digging; he told them not to.

In the cemetery, the Ortiz family graves are at the north end, and the Calistro graves at the south end.

Henry King said he saw what he thought was part of a tunnel in 1917 or 1919, where there was a hole about 8' deep just north of the east end of the cloisters; at the bottom were some bricks in an arch.

Manuel King (father of Henry and John) was recommended as source for identity of present graves in cemetery. His address is 932 S. 3rd Ave., Tucson. John King lives at the Anvil Ranch on the Sasabe Road, and was recommended as the most reliable informant. (1948)

S. Brewer

quick results."

LONGHAND NOTES (written by George Boundey

Mrs. Dora E. McDonald, born at Harshaw and its oldest settler. In 1880 Harshaw had: 22 saloons, 9 dry goods stores, 1 express office (Wells Fargo), 1 brewery, 4 large hotels, several smaller ones, a population of 2000.

Her father ran cattle in the Santa Ritas; due to scarcity of water in the summer her young brother staid with the cattle, He, with a prospector, lived in a small stone house with canvas roof and canvas door. Early one morning her brother who slept opposit the canvas door saw an Indian standing in the door with gun raised; he threw the blankets over his head and lay still; the Indian's bullet passed thru the blankets and into the mattress. Meanwhile the prospector jumped up, gun in hand, and the Indian's gun being empty he slipped around the cabin; there were 18 Indians in the party and they succeeded in holding the Indians off all day tho many bullets penetrated the canvas roof and door. At nightfall they withdrew, after slaying some of the cattle.

One day this brother was returning to Harshaw from Santa Cruz and he found many moccasin tracks on the trail; he followed carefully and about a mile from Harshaw he stopped at a cabin whose occupants had gone to Harshaw for safety; he found the cabin ransacked and on the wall a large doll with the top of the head scalped and a knife pinning the doll to the wall. Finding Harshaw already warned of their coming they did not attack but went around the village.

SALERO: Salt cellar mine; abandoned before 1910. Boldings (sp?) worked it in 1908-09.

LONGHAND NOTES (written by [illegible])

Mrs. Dora L. Norcomb, born at Jarabaw and its oldest settler. In 1880 Jarabaw had: 22 saloons, 9 dry goods stores, 1 express office (Wells Farg), 1 brewery, 4 large hotels, several smaller ones, a population of 2000.

Her father ran cattle in the Sierra Vistas; due to scarcity of water in the summer her young brother aged with the cattle. He, with a prospector, lived in a small stone house with canvas roof and canvas door. Early one morning her brother who slept opposite the canvas door saw an Indian standing in the door with gun raised; he threw the blankets over his head and lay still; the Indian's bullet passed thru the blankets and into the mattress. Presently the prospector jumped up, ran a hand, and the Indian's gun being empty he slipped around the cabin: there were 18 Indians in the party and they succeeded in looting the Indians all day the many bullet perforated the canvas roof and door. At nightfall they withdrew, after slaying some of the cattle.

One day this brother was returning to Jarabaw from Santa Cruz and he found many moccasin tracks on the trail; he followed carefully and about a mile from Jarabaw he stopped at a cabin whose occupants had gone to Jarabaw for safety; he found the cabin ransacked and on the wall a large doll with the top of the head scalped and a knife pinning the doll to the wall. Finding [illegible] wearied of their coming they did not attack but went around the village.

[illegible]: Belt caller mine; abandoned before 1910. [illegible] (sp?) worked it in 1900-03.

LONGHAND NOTES (written by George Boundey

In Dec. 1919 Mr. T. L. Farrell of Superior, Arizona going toward Santa Cruz, Sonora with a team when he met on Washington Camp Hill an old priest driving two horses hitched to an old buggy. In converstion with them the priest mentioned he had something with him that might be interesting to the Farrell party, so, unwrapping from a red silk bag he showed them a silver bell about 15 inches in diameter; it showed the hammer marks and was welded together down one side, and was about ½ inch in thickness, much heavier toward the top of the bell. He was on his way to officiate at the wedding of a Mexican from Santa Cruz who was to be married at Tumacacori Mission on Christmas Day, and as this bell had been taken from Tumacacori by the Mexican's great grandfather a hundred years before he was going to have it rung again for the wedding.

Mr. Farrell went on to say that a couple of years later he visited the Mexican at old Santa Cruz and again saw the bell in its original wrappings in possession of the same Mexican.

dated Oct. 29, 1931, Tumacacori

NOTEBOOK NOTES (written by [illegible])

In Dec. 1919 Mr. T. I. Farrell of Superior, Arizona going toward Santa Cruz, Sonora with a team was met on Washington Camp Hill an old priest driving two horses hitched to an old buggy. In conversation with them the priest mentioned he had something with him that might be interesting to the Farrell party, so, unwrapping from a red silk bag he showed them a silver bell about 15 inches in diameter; it showed the hammer marks and was welded together down one side, and was about 3 inch in thickness, much heavier toward the top of the bell. He was on his way to officiate at the wedding of a Mexican from Santa Cruz who was to be married at Tumacacori Mission on Christmas Day, and as this bell had been taken from Tumacacori by the Mexican's great grandfather a hundred years before he was going to have it rung again for the wedding.

Mr. Farrell went on to say that a couple of years later he visited the Mission at old Santa Cruz and [illegible] the bell in its original wrappings in possession of the same Mexican.

dated Oct. 29, 1931, Tucson

24 [illegible]

Rockefeller & Cochise
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ex Indian Fighter a cow
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STATES
F THE INTERIOR
ARK SERVICE
NATIONAL PARK

FILE NO.

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NEWTON B. DRURY,
Director.

U. S. GOVERNMENT PRINTING OFFICE 16—22371

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UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

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NEWTON B. DRURY,
Director.

U. S. GOVERNMENT PRINTING OFFICE 16—22371

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UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

Tumacacori NATIONAL PARK

FILE NO. 841

San Xavier Mission

IMPORTANT

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ARNO B. CAMMERER,
Director.

S. GOVERNMENT PRINTING OFFICE 6—7410

"Description" of San Xavier, 1852 [also Tumacacori and Tubac]

(from "The Marvelous Country" by T. H. Bozzens. London, 1874)

"We shortly entered the lovely valley of the Santa Cruz; and here, ten miles from Tucson, we came upon the beautiful mission of San Xavier del Bac, built by the Jesuits in 1678, and the building would be an ornament to any city in the United States.

It is the most beautiful, as well as remarkable, specimen of the Saracenic style of architecture to be found in the country; nor have I ever seen a building in such perfect harmony with its proportions as is this. . . . Its front is richly ornamented with elaborate carving. Standing in niches, and grouped over and around the main entrance, are the remains of the figures of the twelve Apostles, evidently the work of a master's hand. From the front corners rise lofty and beautifully proportioned towers, one of which is surmounted with a most graceful spire. . . .

It is now but a mere wreck, [illegible] compared with its former splendour. Eighty thousand dollars' worth of gold and silver ornamented its altar when the Te Deum Laudamus was chanted within its walls, and the mountain-tops around echoed the sound of the vesper bell, calling the poor Indian to prayer. . . . .

The building is in charge of the Papago Indians, who still worship in it. There are about two hundred of these Indians, who reside in this vicinity, and cultivate the rich bottom-lands of the Santa Cruz, raising wheat, rye, corn, and vegetables in profusion. They also grow the most delicious pomegranates I ever tasted. . . . .

That evening we attended vesper service in the old church, for the Papagoes still respect the religion of the Catholic Church, taught to their ancestors more than two centuries ago. . . .

When the priest reached a certain portion of the service, the air seemed suddenly filled by the warbling of ten thousand birds, whose melodious notes rose and fell and swelled and lingered through the arched passages of the church, . . .

As soon as we could withdraw from the service, the doctor and myself ascended to the gallery of the church, by means of a notched log of wood, that served for stairs.

There we found, lying flat on their faces upon the floor, .

[illegible] on the return trip they attended vespers and [illegible] at San Xavier, and "After the service, [illegible] in the [illegible] of the church a regular Spanish "cock-fight", at which [illegible] freely changed hands. . . . The priest who officiated at vespers was the owner of the winning cock, his opponent having been brought from Tucson."

the east, in charge of the silver mines in this vicinity; scientific men sent out to explore and report upon newly-discovered mines; German metallurgists; officers of the military fort situated near by,--in short, the elite of Arizona called Tubac their home. It was also the head-quarters of the Arizona Mining Company: and it was here that we met Mr. Poston, the agent and superintendent of the company.

The town itself was very attractive, with its beautiful groves of acacias, its peach-orchards and its pomegranates, situated, as it is, immediately on the banks of the Santa Cruz, and embowered in the most luxuriant foliage. . . .

The population of Tubac consisted of about eight hundred souls, one-sixth of whom were Americans and Germans, the remainder being Sonoranians, with a few Yaqui Indians. This town, like Tucson, was originally an old Mexican fort, which, after the establishment of the boundary line, was deserted by the Mexicans, and the first settlement of Americans was made here in the year 1856. The only business transacted was that done by the mining company, if we except the trade in mescal, which was very extensive."

Tumacacori

"Four miles below Tubac, on a beautiful slope of the Santa Cruz, is another old mission building erected by the Jesuits, known as the mission of San Jose de Tumaccari, which was built about the time of that of San Xavier del Bac, though it is far from being in as good a state of preservation, owing, no doubt, to the vandalism of the Americans and the depredations of the Apaches. In fact, the building is but little better than a mass of ruins. Like all these missions, Tumaccari was located in a fine agricultural country, as shown by the remains of old acequias, as well as the many cultivated fields that are plainly discernible for miles around; . . . ."

(p.1)

Mission San Xavier del Bac; Tucson, Arizona.

Vol. XVI; Feb. 1936; No. 1.; page 91.

By Rev. Mark Bucher, O. F. M.

"Who built the present Mission San Xavier del Bac, has of late been a mooted question. Two assertions have been made. The first was that the structure was the work of the Jesuit missionaries. Later, when certain architectural features, distinctly Franciscan (eg. the Franciscan coat of arms on the facade), were pointed out, it was asserted that the mission was begun by the jesuits and completed by the Franciscans. The purpose of this paper is to show that still greater modification must be made to the original assertions, for the mission was entirely the work of the Franciscans.

While I was staying at the Old Mission of San Xavier near Tucson, several questions gave me great concern. Why was the name Bac or Baac (meaning "where water comes out of the earth") given to this Indian village, when there is not even a traditional water spring nearby, and the river is over a mile away? How could the jesuit missionaries, who followed Kino in the first half of the eighteenth century, complain in their reports that the mission was located in a swampy place, frequently inundated by the river, when the present mission site and the village lie on ground several hundred feet above the river bed? Again, how could (1/1)
F. E. Bolton of the University of California imply that Grotto Hill was about a "quarter of a league" distant from the mission, when they are next door neighbors? Finally, how could the Jesuit missionary, Kino, enter in his diary the observation that water would flow into each room of the completed mission buildings, for which he had laid the

foundation that day, when even now, no water can be led to the lowest (191)
point in the present buildings, even after the government has built
a dam several miles up the river?

In order to solve these puzzles, I began to interview the Indians in the village of Bac, as well as the old inhabitants of Tucson, to learn, especially from the former, their traditions concerning the mission. According to these, Bac, the Indian name for the village, had reference to the Santa Cruz River, which is mostly a subterranean stream, but here and there emerges to the surface and flows like a normal river. One of the places, where the river flowed above ground, was about two miles northeast of the present village of Bac. However, I was informed that this village had not always been located at its present site, but lay to the northeast, on the left bank of the river. Hence originated the name "Bac". The first query was, therefore, readily answered. (192)

The solution of the first question furnished a key to the remaining queries. Aided by what I had gathered in lengthy talks with the Indians and almost equally long conversations with old Mexican families in Tucson, and assisted by Father Benaventure Oblasser, O. F. M., an Indian missionary among the Papagos, I set out to locate the place, if possible, where the village once lay, and with this, the conjectural spot of Kino's Church. From different sources, I had learned that until the close of the previous Century, there could be seen in a field lying to the north of the present village adobe walls ranging in height from three to nine feet. That these walls were the remains

of Kino's Church, no person would even remotely maintain, since the missionary himself tells us that he used tezontle rock for foundation, while these ruins, to all appearances, were adobe. Appearances were deceitful in this instance, for the adobe, as investigation proved, had been laid upon a tezontle foundation, and had washed down on both sides and completely enveloped the foundation stones. This was brought to light by the plowing up of that whole section by a land company, which was unaware of what it was doing (in an historical sense). On finding these stones, the workmen carried them to the southern boundary of the field, as was learned from one of the men who had worked on the project. Here these stones lay, hidden for the most part by mesquite and ironwood, until in one of my exploration trips I happened (193) to stumble over them. On digging nearby, I found fragments of pottery lying in great profusion all around. On another occasion I found a wide ditch now only faintly traceable and running down to the river bed. At the jagged edge is the cliff. Upon digging in the sand, I uncovered what looked like the remains of a dam. Likewise, where the water had washed broader and deeper, human bones could be seen.

These discoveries pointed to the evident conclusions that the old village of Bac or Baac had once been located here; and that this was the place where Father Kino had laid his foundation stones of tezontle. He says in his diary under April 28, 1700:

> "On the twenty-eighth we began the foundation of a very large and capacious church and the house of San Xavier de Baac, all the many people working with much pleasure and zeal, some digging

for the foundations, others in hauling many and good stones of (193)
tezontle from a little hill which was about a quarter of a league
away. For the mortar of these foundations it was not necessary
to haul water because by means of irrigation ditches, we very
easily conducted the water where we wished. And that house with (194)
its great court and garden nearby, will be able to have through-
out the year all the water it may need, running to any place or
work-room one may please....."

As one stands in that field which was the original site, there looms up to the south, a short mile distant, the hill from which the tezontle rock was hauled, and where even today, that same variety of stone can be found in abundance, while on Grotto Hill, there is no such stone, either on it or in it.

These discoveries satisfactorily solved the various queries. Even now when the river, swollen by heavy summer rains, breaks its bounds, this section is still inundated and still suffers from unchecked erosion despite money appropriations by the Federal Government. When Kino's buildings were finished, water could be led "very easily" into any room for it ran naturally down hill. Finally, Dr. Bolton, writes me that he was unacquainted with the topography of Bac and that he is ready to accept my findings.

Rev. Mark Bucher, O. F. M.

Santa Barbara, California

Artist Discovers 155-Year Old Formula To Help Him Restore San Xavier Frescoes

Ignacio Goana, ma
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Mixing Paints Now

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Restoration Begun

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...UNDAY MORNING, MARCH 20, 1938

Secret of Desert Paints Is Found by Mission Architect

Native Plants Provide Pigments With Which Pictures In San Xavier Were Created, George Crone Finds After Two Months of Study in Washington

Paints brewed from desert plants are being used to restore time-chipped murals of historic San Xavier del Bac mission.

Secret processes used by the master builder Ignacia Goana 155 years ago have been unearthed in tattered manuscripts in the Smithsonian institute in Washington, D. C., to save the paintings which cover the interior, while engineers plan to bring the massive walls back into line and bolster the heavy dome.

George Marshall Crone, who is supervising restoration work at the mission, said today he found the secret of the mission murals after a two-month search through southwest records in Washington. Previously artists had tried in vain to duplicate the colors with modern oil paints.

Paints Mixed

"The root of the octilla plant supplies the red," Crone said. "The pulpy sap of the saguaro gives the blue; the first layer of skin under the bark of the palo verde tree gives the browns and the yellows. Green comes from sage leaves. The mesquite bean makes the thick black. The purer vegetable colors with which the mission was painted must be mixed with a mesquite oil base until they match perfectly the paints on the mission walls."

Sour milk was important in the construction of the ornamental cement carvings with which the historic chapel is covered.

Milk Makes Cement

"Goana mixed sour milk with lime and cement to form a concrete that was, and still is, smoother," Crone explained," and which holds together better than concrete mixed with water. The milk reacts chemically with the lime to form a sort of casein glue.

"Goana was the master plasterer and concrete worker and master builder commissioned by King Philip of Spain in 1772 to come here and build San Xavier of native materials. Goana planned the mission, built it and although he was not supposed to be an artist, he did all the fresco paintings. He was killed 14 years later when he fell from the east tower.

"That is why the tower wasn't completed. The Indians stopped work after Goana fell."

Walls Spread

Although much of the mission masonry has been shaken loose by thunder vibrations, more has fallen as the walls have gradually spread, Crone said, under the great weight of the domed roof, constructed of rocks and concrete, 21 inches thick.

The walls will be gradually pulled back into line, and reinforced. The roof is to be strengthened as restoration work continues, if funds can be obtained.

Strong angle iron straps will be bolted to the top of the outside walls at regular intervals. A cable with a turnbuckle in the center will be attached, and the turnbuckle slowly tightened to exert pressure to bring the walls back into position to support the roof.

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Louis R. Caywood
Custodian

economics will receive his doctor of philosophy degree next June from the University of Virginia, it was announced today.

His thesis accepted for the degree is entitled "Survey of Public Utility Regulations in the State of Arizona."

Prof. Gray is a graduate of the Southern Methodist University at Dallas and was awarded his master's degree from the University of Michigan. He studied at the Virginia university in 1930-1931 and has attended summer sessions there.

provide additional space, he said. More than 100 reservations have been made here, and a car will be added at Nogales.

Molling will conduct a special radio program over KGAR at 2 p. m. tomorrow telling what visitors will see on the trip.

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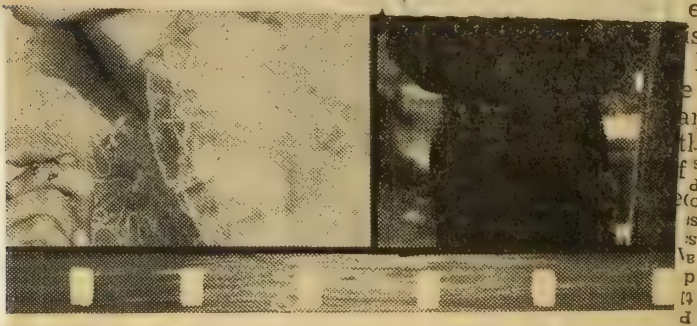

WIFE" brings Gary Cooper State theatre Wednesday in dward Everett Horton and an.

"STAGE DOOR" Rialto theatre tomorr Ginger Rogers (right) vehicle.

Lesson subject, "Keeping the Body

HODGES IS NAM TO STATE B

PHOENIX, March 19.—G ernor Stanford announced appointment of Michael E Tucson real estate man, a ber of the Arizona board of social security and public welfare.

Hodges, one-time candidate for the state senate, served as secretary of the state loan board in 1932.

The origin of the ceremony of laying a cornerstone is of greatest antiquity and, according to some historians, sacrificial rites were practiced when laying the foundations of a building.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
TUMACACORI NATIONAL MONUMENT
BOX 2225, TUCSON, ARIZONA

May 20, 1938

The Director
Smithsonian Institution
Washington, D. C.

Dear Sir:

In a recent edition of a Tucson paper, The Arizona Daily Star, there appeared an article about the formulae of paints used in San Xavier mission and a Mr. Crone is quoted as saying that he found these formulae in the Smithsonian Institution while doing work there in August and September, 1937. If this is true, I would like to have a copy of this manuscript telling how the paints were made up as such would apply here at Tumacacori as well as at San Xavier.

According to a catalog notation the works of Luis Berlandier are supposed to be deposited in the Smithsonian Institution. If you have these manuscripts, have you ever found any mention of his visiting Tumacacori ?

Do you have in your library or files any information that you think might be of value to this national monument ? I am very interested in finding more information than is now in evidence. I spent some time at the Bancroft Library on the University of California campus, but Bancroft sums up the original records in his "History of Arizona and New Mexico". Bolton has gone into the life of Father Kino very thoroughly. The time that is not known about is from the years 1770 to 1814. Perhaps you have some information upon the mission during that time.

Thanking you for any courtesies you may extend, I am,

Sincerely yours,

Louis R. Caywood
Custodian

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

SMITHSONIAN INSTITUTION
BUREAU OF AMERICAN ETHNOLOGY
WASHINGTON, D. C.

June , 1938.

Dear Sir:

Your letter of May 20 has been referred to me, and in reply I beg to say that we have no information concerning formulae of paints used in San Xavier mission. The members of our staff have no recollection of a visit from Mr. Crone regarding this matter, and there is no record of correspondence with him.

We have no record in our manuscript archives of the works of Luis Berlandier.

For information and references to material relating to your region in the years from 1770 to 1814, I would suggest that you communicate with Dr. F. W. Hodge, Director of the Southwest Museum in Los Angeles.

Regretting that we cannot be of more assistance, I am,

Very truly yours,

M W Stirling

Chief.

Mr. Louis R. Caywood, Custodian,
Tumacacori National Monument,
Box 2225,
Tucson, Arizona.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
WASHINGTON

ADDRESS ONLY
DIRECTOR, NATIONAL PARK SERVICE

DEC 3 1941

November 29, 1941.

MEMORANDUM for Regional Chief of Planning Cornell.

Reply is made to your memorandum of November 21 requesting information concerning the obtainment of prints of the HABS photographs of San Xavier Mission, Arizona, which are a part of material now on file in the Library of Congress.

Our records show that there are 207 photographs of the Church, which may be purchased from the Library at a cost of 15 cents per print. There are no HABS funds which would permit us to supply these prints to Southwestern National Monuments. Should the Superintendent elect to purchase the photographs, his order should be sent direct to the Library, accompanied by a requisition indicating the appropriation to which the order should be charged.

In the possibility that your interest in this Mission extends beyond the Church itself, we take this opportunity to state that in addition to the 41 drawings and 207 photographs of the Church proper, there are 7 drawings and 3 photographs of the Convent, and 5 drawings and 6 photographs of the Mortuary.

The following is the schedule of prices for reproduction from the drawings:

(Prints at same size as original drawing 17-3/4" by 20")

Blue line.	10¢ each
Photostats. . . . 40¢ to make negative	
40¢ additional for each positive . .	80¢ "
Photostats at half size of original drawing.	35¢ "
Photostats of small data sheets.	25¢ "

Chief of Planning.

cc: Acting Supt., SW Monuments
Custodian Caywood, Tumacacori

UNITED STATES

DEPARTMENT OF THE INTERIOR

NATIONAL PARK SERVICE

WASHINGTON

IN REPLY REFER TO:
DIRECTOR, NATIONAL PARK SERVICE

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
SOUTHWESTERN NATIONAL MONUMENTS
COOLIDGE, ARIZONA

DDRESS REPLY TO
E SUPERINTENDENT

December 18, 1941.

MEMORANDUM for Custodian Caywood,
Tumacacori National Monument.

We have just learned from Chief of Planning Thomas C. Vint that there are 207 HABS photographs of San Xavier Mission in the files of the HABS in Washington, but the only way we can obtain them is to purchase them at 15 cents a print. This would be $31.05.

There are no funds in this office available for such purchase, and we doubt that you have sufficient moneys. Unless we hear from you to the contrary, the matter will be deferred until next August when the 1943 fiscal funds will be available.

Superintendent.

Notes on the Celebration of St. Francis Day at San Xavier Mission in 1944.

St. Francis Xavier earned the Church title of "Patron of the Propogation of the Faith" by his missionary work in the 16th century; he was the patron saint of Padre Kino and no doubt much of Kino's work of the next century in Pimeria Alta was inspired by the example of St. Francis.

His feast day is December 3; the Papagos at the Mission of San Xavier celebrate the occasion with a three day ceremony. This year I attended their services on the evening of December 2, and the Pontifical High Mass on the feast day. The complete cooperation between orthodox Catholic ritual and Indian ritual was very interesting.

It was after dark when I got to the mission; the church was lighted, a crowd of Indians was collected in front of the terrace before the church, and the glow of many candles was coming out of the grotto on the hill. Members of the Feast Committee, carrying lanterns, were distributing candles to the crowd and directing traffic. The atmosphere was orderly and expectant. Yaqui Matachin dancers, with their orchestra of violins, guitars, and drums (one bass drum!) were grouped near the terrace entrance.

About 7:30 there was the report of fireworks at the entrance of the church--immediately the Committee members cleared a path through the crowd, the orchestra began playing, the Matachineros started their dance, the church bells were rung madly, and St. Francis, upright in a kiosk covered with white net, was carried from the church on a litter born by four Papagos. The procession formed in front of the terrace and began its slow tour of the open ground south of the church. First went the Matachineros, dancing backward so they faced St. Francis; then a friar carrying a golden crucifix, attended by four altar boys carrying candles (two unlighted, two lighted and protected by glass and metal coverings); then the litter; then the celebrant priest and two deacons who supported his robes; then the Papago choir. All around us were several hundred Indians, walking slowly with their eyes on St. Francis, eddying to the sides and behind the litter. The procession hesitated about every 15 feet when the litter bearers were changed--one or more men detached themselves from the crowd, tapped a bearer on the shoulder, got a good grip on the heavy supports of the litter--and the procession moved on. The route was outlined by candles stuck in buckets of sand;

the progress of the procession was governed somewhat by the dance of the Matachineros with its alternate backward movement, and reverse turns in one spot. All this time the bells were ringing, the bass drum was sounding, and the celebrant was reciting the rosary with the crowd making the responses in Spanish; twice the choir sang.

Perhaps forty-five minutes were taken for the circle of the plaza--when the terrace entrance was again reached the Yaquis fell back and the friar with the crucifix preceded the litter into the church. As soon as St. Francis was again within the walls of the church the bells stopped pealing and the orchestra stopped playing. The crowd began following the procession into the church, surrendering their candles to a Committee man at the doorway. The church filled and many of us stood outside on the terrace while the services were concluded with Benediction of the Blessed Sacrament.

Now the private devotions of the Indians began and continued for more than an hour while they waited their turn in front of St. Francis. When the crowd had thinned enough so that I could get near the front of the church I could see that they were genuflecting in front of St. Francis, then before the altar to St. Joseph, before San Cayetano, and the reclining statue of St. Francis. (The last two statues came originally from Tumacacori; Father Rudolph told me later that the Tumacacori St. Francis was originally a statue of Our Lord and that the blood stains from the crown of thorns are still traceable--somehow in its wanderings from Tumacacori and before the reoccupation of San Xavier it came to represent St. Francis to the Papagos, and is so robed now.) Many of the Indians kissed the foot of the St. Francis statue that had been carried in the procession--and several put their hands up and touched his hand with a simple gesture of trust and reverence. The Yaqui orchestra came down the aisle and played before the altar--their music which isn't quite Indian nor quite Spanish (a range of only four or five notes and fast rhythm) didn't sound like ordinary church music, but seemed to fit this occasion very well. Later the Matachineros, carrying their headdresses, came down the aisle and made their devotions in both the Victory Chapel and the St. Francis Chapel. About a third of the crowd had gone into the Victory Chapel; Father Rudolph said they probably had relatives in the armed forces and were praying before the statue of Our Lady of Victory.

There was to be an all-night social dance later; I didn't stay for that.

The Mass on Sunday morning was so crowded that a good many of us couldn't get very near the church (the night before I

had seen only two other Anglos--this morning they were sprinkled through the crowd, most of them Air Corps men and WACs).

At the conclusion of Mass the Committee members cleared a path for the Bishop and his deacons as they walked from the entrance of the church to the cloisters. Then the Matachineros danced on the terrace. In the daylight I could see that there were eleven dancers--two of them were boys of about ten, dressed in long lace-edged white skirts and embroidered blouses (these boys represent the neophytes and are learning the dance--they had wonderful expressions of combined pride and sheepishness).

The formal closing of the three-day celebration comes with Mass at 8:30 on December 4th; at that time the Feast Chief and Committee who have been chosen to officiate for the following year are installed in office.

For this occasion San Xavier flies the flag of St. Francis of Xavier, and red bunting is draped on the balustrade.

Sallie Brewer

An account of the activities of the three days of the ceremony, as observed in 1939, was written by Elwood Lloyd IV for the June, 1940 SWNM Monthly Report Supplement

Notes on talk given by Father ---- at San Xavier in September, 1944:

San Xavier, the present building, was begun in 1772 and completed in 1783 (gave reference as Father Reyes report as published in the Texas State Historical Society publication of October, 1937).

The pomegranate fruit is used in S.X. designs.

All paints used here come from desert plants.

Believe a Franciscan was the artist.

Stenciling was introduced into European monasteries in early days.

The original floor shows near the altar; original ceilings are in the dorms and loggia.

The reclining statue of San Francisco (with tokens of miraculous cures) and the San Cayetano statue at its feet came originally from Tumacacori. Two of the statues in the baptistry may have been at Tumacacori originally. In the Santa Barbara Mission is an inventory of Jesuit and Franciscan property made here--it shows only St. Francis, the bench and Credence table as coming from Tumacacori.

SAN XAVIER--REPAIR AND REBUILDING SINCE MISSION PERIOD.

(conversation with Father John Joseph, 6/3/48. SB)

1859 Macheboeuf replastered the roofs.

1873-1876 There was an Indian Service school held in the mission buildings.

18-- 1939 The Sisters of St. Joseph lived at San Xavier; they made the front wing livable with new roof and floor.

1906-1908 Bishop Granjon of Tucson did a great deal of repair work. The exterior was replastered and whitewashed; the outer walls were rebuilt; balconies added; the unfinished belfry was plastered for the first time; the mortuary was plastered for the first time; the north-south wing was restored. (At one time there had been a two-story building, with a parapet, at the SE corner of the cloisters.)

1911 The Franciscan Order returned to San Xavier; the Bishop built their residence (first building as you approach mission from west).

The Arizona Daily Star

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George Hand's Diary

GEORGE HAND (1830-1887), pioneer Arizona soldier, butcher, saloonkeeper, politician and, finally, janitor at the Pima county courthouse, kept a diary for many years, but from October 2, 1864, to January 1, 1875, he made not one entry. The diary entries will be resumed January 1 and in the meantime the happenings in the Old Pueblo 10, 25, 36 and 50 years ago will be carried.

In Old Tucson

SIXTY-SEVEN YEARS AGO.

Porter's Hotel. Asa Porter, Prop. Located at the Depot, Tucson, A. T.

The Palace, Tucson's Favorite Hotel. Charles A. Shibell, Prop. Foremost hotel of Arizona. In addition to having the most central and convenient location in Tucson, and commanding a magnificent view of Tucson and its surroundings, the Palace Hotel has a Concord Coach, from all trains to hotel, free for guests. Board, $2.50 to $5.00 per day, according to location of room. Day board, $7.00 per week. Special terms to families or parties desiring to stay a certain length of time.

FIFTY YEARS AGO.

The celebration of the anniversary of San Francis Xavier at the old mission church of San Xavier del Bac was numerously attended. The exercises commenced Saturday night by a general illumination and a general fiesta on the outside. Exercises in the mission continued all night. High mass Sunday morning was participated in by hundreds of Papago Indians and Mexicans, after which a big dance followed under a large ramada.

TWENTY-FIVE YEARS AGO.

Mr. and Mrs. John Carmichael were hosts Tuesday evening at an informal bridge party complimenting Mr. and Mrs. W. A. Nord, who are visiting in the city. After the games, dainty refreshments were served.

Mr. and Mrs. O. B. Shoenky were hosts Saturday evening at a card party. Guests were Mrs. R. J. Adams, Mrs. Estelle Crosson, Mr. and Mrs. Frank L. Culin, Mr. and Mrs. F. W. Brown, Mr. and Mrs. Herbert Drachman, Judge and Mrs. S. L. Patt Dr. and Mrs. Arch G. Fee, Mr. and Mrs. A' Goldschmidt, Mr. and Mrs. George Kitt.

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
Tumacacori National Monument

June 30, 1952

Memorandum

To: Regional Archeologist, Region Three

From: Archeologist

Subject: Current repair of San Xavier del Bac

The Reverend Celestine Chinn, O.F.M., in charge of the mission of San Xavier del Bac, spent part of the morning of June 25th showing me details of original construction and of the current repair of that mission church. One of Father Celestine's chief interests is a study of the materials and methods used in the original building; he has the understanding of, and respect for, original work that is necessary for really good repair and reconstruction.

The architect, Mr. Herrera, was chosen because he believed the best results would be obtained by duplicating original materials as much as possible (by building up the volutes it was necessary to replace on the towers with brick, for instance, instead of casting them in cement). The foreman on the job is a builder from Magdalena, Sonora, who has had experience with the methods of making brick and mortar which were probably used in the mission period in Pimeria Alta (it's his opinion that the mortar used at San Xavier must have been buried at least five years to give it exceptional hardness).

The wood used in replacing the balconies (which were rotting and unsafe) is mesquite, saved from old Tucson houses as they were torn down for new buildings. The facade columns that were removed during the first days of World War II are being replaced by "art stone" castings; several will be ready for installation later this summer.

Badly weathered portions of the facade have been replastered, and Father Celestine himself has repainted parts of the colored elements, using cactus juice! His recipe is to scorch prickly pear pads, allow them to stand several days in a bucket, squeeze out the fluid, and add that to a mixture of cement colors and water. Father Celestine says that tests they made on ordinary whitewash and on whitewash to which cactus juice had been added showed that water dissolved some of the whitewash, but ran off the

UNITED STATES

DEPARTMENT OF THE INTERIOR

NATIONAL PARK SERVICE

cactus juice mixture as it would from an oily surface. The colors used match very well the remnants of original coloring.

Father Celestine also pointed out seven statues which he feels came originally from the Tumacacori mission church: San Francisco de Assisi; San Bernadino de Siena; San Juan Capistrano; San Antonio de Padua; San Cayetano; San Francisco Xavier (originally the Christ on the cross); and Ecce Homo.

Sallie P. Brewer
Archeologist

Sup'tl, Tum. - Father Celestine remarked that he was sure the symbols painted on the sanctuary pendentives at Tumacacori were meant to be the same as those done in small medallions on columns of the main altar at San Xavier; i.e. Ladder of Jacob (this one doesn't fit at Tum--instead we have the well); Cedar of Lebanon; Palm of Jerico; Tower of Ivory. Father Celestine says these are all symbols of the Virgin Mary--that formerly esoteric symbolism was much admired, that now we are very obvious with such symbols as "MR".

Mission San Xavier del Bac; Tucson, Arizona.

Vol. XVI; Feb. 1936; No. 1.; page 91.

By Rev. Mark Bucher, O. F. M.

"Who built the present Mission San Xavier del Bac, has of late been a mooted question. Two assertions have been made. The first was that the structure was the work of the Jesuit missionaries. Later, when certain architectural features, distinctly Franciscan (eg. the Franciscan coat of arms on the facade), were pointed out, it was asserted that the mission was begun by the jesuits and completed by the Franciscans. The purpose of this paper is to show that still greater modification must be made to the original assertions, for the mission was entirely the work of the Franciscans.

While I was staying at the Old Mission of San Xavier near Tucson, several questions gave me great concern. Why was the name Bac or Baac (meaning "where water comes out of the earth") given to this Indian village, when there is not even a traditional water spring nearby, and the river is over a mile away? How could the jesuit missionaries, who followed Kino in the first half of the eighteenth century, complain in their reports that the mission was located in a swampy place, frequently inundated by the river, when the present mission site and the village lie on ground several hundred feet above the river bed? Again, how could H. E. Bolton of the University of California imply that Grotto Hill was (191
about a "quarter of a league" distant from the mission, when they are next door neighbors? Finally, how could the Jesuit missionary, Kino, enter in his diary the observation that water would flow into each room of the completed mission buildings, for which he had laid the

[illegible]

foundation that day, when even now, no water can be led to the lowest (191
point in the present buildings, even after the government has built
a dam several miles up the river?

In order to solve these puzzles, I began to interview the Indians in the village of Bac, as well as the old inhabitants of Tucson, to learn, especially from the former, their traditions concerning the mission. According to these, Bac, the Indian name for the village, had reference to the Santa Cruz River, which is mostly a subterranean stream, but here and there emerges to the surface and flows like a normal river. One of the places, where the river flowed above ground, was about two miles northeast of the present village of Bac. However, I was informed that this village had not always been located at its present site, but lay to the northeast, on the left bank of the river. Hence originated the name "Bac". The first query was, therefore, readily answered. (192)

The solution of the first question furnished a key to the remaining queries. Aided by what I had gathered in lengthy talks with the Indians and almost equally long conversations with old Mexican families in Tucson, and assisted by Father Bonaventure Oblasser, O. F.M., an Indian missionary among the Papagos, I set out to locate the place, if possible, where the village once lay, and with this, the conjectural spot of Kino's Church. From different sources, I had learned that until the close of the previous Century, there could be seen in a field lying to the north of the present village adobe walls ranging in height from three to nine feet. That these walls were the remains

of Kino's Church, no person would even remotely maintain, since the missionary himself tells us that he used tezontle rock for foundation, while these ruins, to all appearances, were adobe. Appearances were deceitful in this instance, for the adobe, as investigation proved, had been laid upon a tezontle foundation, and had washed down on both sides and completely enveloped the foundation stones. This was brought to light by the plowing up of that whole section by a land company, which was unaware of what it was doing (in an historical sense). On finding these stones, the workmen carried them to the southern boundary of the field, as was learned from one of the men who had worked on the project. Here those stones lay, hidden for the most part by mesquite and ironwood, until in one of my exploration trips I happened (193) to stumble over them. On digging nearby, I found fragments of pottery lying in great profusion all around. On another occasion I found a wide ditch now only faintly traceable and running down to the river bed. At the jagged edge in the cliff, upon digging in the sand, I uncovered what looked like the remains of a dog. Likewise, where the water had washed broader and deeper, human bones could be seen.

These discoveries pointed to the evident conclusions that the old village of Bac or Baac had once been located here; and that this was the place where Father Kino had laid his foundation stones of tezontle. He says in his diary under April 28, 1700:

"On the twenty-eighth we began the foundation of a very large and capacious church and the house of San Xavier de Bac, all the many people working with much pleasure and zeal, some in digging

no:

for the foundations, others in hauling many and good stones of tezontle from a little hill which was about a quarter of a league away. For the mortar of these foundations it was not necessary to haul water because by means of irrigation ditches, we very easily conducted the water where we wished. And that house with its great court and garden nearby, will be able to have throughout the year all the water it may need, running to any place or work-room one may please... ." [193] (194)

As one stands in that field which was the original site, there looms up to the south, a short mile distant, the hill from which the tezontle rock was hauled, and where even today, that same variety of stone can be found in abundance, while on Grotto Hill, there is no such stone, either on it or in it.

These discoveries satisfactorily solved the various queries. Even now when the river, swollen by heavy summer rains, breaks its bounds, this section is still inundated and still suffers from unchecked erosion despite money appropriations by the Federal Government. When Kino's buildings were finished, water could be led "very easily" into any room for it ran naturally down hill. Finally, Dr. Bolton, writes me that he was unacquainted with the topography of Bac and that he is ready to accept my findings.

Rev. Mark Bucher, O. F. M.

Santa Barbara, California

Sonora Missions Studies
(x-filed WPA Federal Writers
Project, & Tumacacori 000)

COPY

WESTERN MUSEUM LABORATORIES
331 HILGARD HALL, BERKELEY, CALIFORNIA

April 6, 1938

Custodian
Tumacacori National Monument
Box 2225
Tucson, Arizona

Dear Louis:

I am enclosing a copy of a letter which we have just received from Mr. Ross Santee, State Director, Federal Writers' Project, Old Federal Building, Phoenix, Arizona, in connection with certain information which he desires to obtain on San Xavier.

We feel that you or someone of the staff at the Southwestern Monuments are in a much better position to answer Mr. Santee's questions than we are, and I shall appreciate it greatly if you can give him whatever information you possess on the subject.

Sincerely yours,

Dorr G. Yeager, Assistant Chief
Museum Division

Enclosure 1659918

cc: Supt., S.W. Monuments (enclosing copy of Mr. Santeeas letter of 3/31/38)

Mr. Ross Santee

MAY 23 1938
YEAGER
ANSWERED

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE
TUMACACORI NATIONAL MONUMENT
BOX 2225, TUCSON, ARIZONA

May 20, 1938

Mr. Ross Santee, State Director,
Federal Writers' Project
Old Federal Building
Phoenix, Arizona

Att: Mr. Joseph Miller

Dear Mr. Santee:

Your letter of March 31 sent to the National Park Service in Berkeley, California has been forwarded to me for answering.

In seeking answers to such questionable incidents that have entered into the construction of San Xavier one enters the realm of conjecture. Conjecture serves a very useful purpose when presented as such between members of a profession, but when presented to the unsuspecting public as matters of fact, it is very detrimental and unsound.

Following you will find my comments on the questions asked in your letter:

1. From the few records I have read I do not know that the Indian women carried stones for the foundation of the present church. If so, they probably carried them from the nearest supply of stone. I have never noted what kind of stones the foundation is made of. In regard to cement they used a lime mortar which they must have made locally. I believe the hill known as "A" Mountain contains a deposit of limestone. No doubt they built a lime kiln near the mission and burned the limestone as needed.

2. If San Xavier was built like any of the other of the group of Pimeria Alta missions, the brick were laid up in lime mortar to about 6 feet from the ground level. At this point a number of projecting timbers would have been incorporated into the walls and supported on their free ends by vertical timbers from the ground. These projecting timbers would then be used as supports upon which to lay walkways or platforms and would be called scaffolds. Again at about 6 feet from these or 12 feet from the ground another set of timbers would be set in the walls. Supports would have been built up from the lower walkway. No doubt latters were used to go from the ground up to where the work was in progress. After the walls were laid up I am sure that the domes were built without any such support as moulds of earth. Brick can be laid up by bracing and bonding or over wooden forms. After the domes were completed the plastering probably was done from the top down and the scaffolding was taken out and the holes filled up as the work progressed downward.

UNITED STATES
DEPARTMENT OF THE INTERIOR
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YOSEMITE NATIONAL MONUMENT
BOX 545 TUOLUMNE, CALIFORNIA

3. As to where the colors were obtained I do not know. Perhaps they were made from desert plants and even some mineral coloring could have been used.

4. Why the bell tower was left uncompleted I do not know unless lack of time and material prohibited its completion. The usual stories that one hears are that someone fell from the tower and because of superstition the Indians would not work on the tower again. Another story is what you suggested that if the tower was left partly done no taxes would be paid to the Spanish government. However, the Spanish government supported the churches; so I do not see that this would hold true. Probably the reason the bell tower at San Xavier and Tumacacori were left unfinished is because there was lack of time and money to complete the churches. All of the other churches that I know of in Sonora that belong to this chain have been completed.

As I am also deeply interested in the history of San Xavier and Tumacacori missions I would like to know what sources you use for your information. There did you read about one of the Gaona brothers dying because of an accident while working on San Xavier ?

A recent article by Marion Habig entitled, "THE BUILDER OF SAN XAVIER" appeared in the Southwestern Quarterly Historical Review published at Austin, Texas. It is very good and contains some information that hitherto has never been published.

Hoping these comments may be of value to you, I am,

Sincerely yours,

Louis C. Caywood
Custodian

cc: Supt. Pinkley
Younger, Berkeley.

Letter of Father Victor R. Stoner from St. Dennis Church, Victoria, Texas to Mrs. Jane Ivancovich, Tucson, December 3, 1952.

As you will see from the ruminations I am enclosing, I've dug up some disturbing thoughts about San X del Bac. I'm not SURE of anything abou it now. But here are some questions for research.

When was the Mortuary Chapel built? Is it a Mortuary Chapel? I have never quite been convinced that there is such a thing as "Mortuary Chapels" at any Spanish missions. Why was it not plastered when the Church was plastered (except for the east tower).

Why are all the Franciscan saints in the building, en bulto and en paimtings, all in brown? Garces and the Queretanos (Bad, let's start over) -- Queretoranos of his time wore grey at least that's what the OFM's have always told me.

If the side altars in the transept chapels were there in 1855, why were they not mentioned in the semmingly careful inventory? In each chapel there is inventoried, " 1 ara". What is the difference between an ara and an altar ?

Why is the statue of St. Ignatius in the niche where an Apostle belong When I found the statues in the closet on the patio (They are now in the Baptistry), there were many many fragments of statues of Apostles. As I remember it, there was at least one head. Does not this statue of St .Ignatius look much newer than the other statues?

What became of the "Santo Cristo de bulto mediano" on the main altar surrounded by nine other statues listed, including a "S.Franco. Javier Apparently he did not occupy the niche above the tabernacle as at present.

From Tumacacori came "6 santos en cuadros". I can account for the following.

The Kino picture.
The San Ignacio (which I placed in the sacristy because a tourist told Mother Aquinas he was going to steal it if she did not sell it to him.)
The Guadalupe picture.
Possibly the small San Rafael painted on tin in the museum room.
The San Miguel by Cabrera, formerly in the Cathedral but disappeared during the renovation in the 1920's.
Maybe the 6th of the lot is in the Cathedral. Go take a look-see.

From Tumacacori came a"Sn. Pedro Nolasco". One of the statues in the Baptistry (which I hauled out of the junk closet on the patio) seems to have been in the process of renovation. Was this San Pedro Nolasco, one of the founders of the Mercedarian Order?

But this ought to confuse you as thoroughly as I am confused. If it doesn't, tell me and I will try to think up something else.

****

It begins: " 1 church of brick with two towers and four bells"

What became of the fourth bell? Is it the highest one now in the mortuary chapel? Bishop Conroy (I believe it was) gave the other two bells in the mortuary. The wheel-mounted bell in the tower of the church is recent -- after 1922. Or is the 4th bell the one now in the Cathedral in Tucson, "Nuestra Senora de Guadalupe" is its name. Or is it the bell at Villa Corondelet? It was innthe attic of the old Academy when they moved to the present St. Joseph. The old sisters said Bishop Salpointe gave it to them. Bishop Salpointe moved several things from San Xavier.

And why is there no mention in this inventory of the mortuary chapel? Is it possible that it was built after 1855? Oldest pictures of the Mission show it unplastered.

The inventory lists the things on the "Altar Mayor":
" 1 Santo Cristo de bulto mediano ("Mediano" can mean middle, medium height, medium well made. Take your choice.)
9 Santos de bulto ..... S. Franco Javier, Sn. Juan, S. Andres, Sa. Maria, Santiago el menor, S. Pedro, Sn. Jacobo y la Purisima Concepcion".

WHAT A MESS. Somebody's been moving statues around. See accompanying sketch for location of statues as they were when I studied them in 19

There were four candlesticks. The only one remaining is in the Bishop House in Tucson, brought there, Msgr. Gerard told me, by Bishop Salpointe for use as a Paschal candlestick.

The Lions of Castile were there, and so were "2 angeles de bulto".

MORE TROUBLE: Both side chapels are carefully inventoried and each has one "ara". WHENCE CAME ~~THEE~~ THE ALTAR IN EACH CHAPEL FACING THE ENTRANCE OF THE CHURCH? Who built them? When? The other altars are the ones inventoried, being identified by the statues named. The one in the Epistle chapel is " N. Sa. de los Dolores". The one in the Gospel Chapel is Jesus Nazareno". (I'll bet a lot that this statue once carried a cross after the fashion of the statue I have.) In each chapel, he identified the statue above the statues upon the altars, but each chapel had eight statues that he could not identify.

There were three "santos de bulto" in the nave of the church, also a pulpit.

NOWHERE DOES HE MENTION PICTURES OF ANY KIND. Were these added later? Don't laugh it off until you remember that the frames of the large ones in the nave are merely sketched in in charcoal, and the angels in the ceiling have never been completed. Also remember the brown Franciscans ~~when~~ when the Franciscans of Garces' time wore grey! (I wanna write my thesis over. It's all wrong!)

Notice that there is no San Jose in the Mission.

And on March 16, 1855 the property at San Xavier but belonging to Tumacacori was listed. It's mouth-watering! In addition to silver and

MONSTRANCE as belonging to San Xavier.

There were 2 "Jesus Nazarenos" I'll bet one of them is mine! There wa a Nuestra Sra. de Dolores and there was a "vestido de la virgin verde and a "vestido negro de la Virgen con Su manto." Was this Dolores min or the one now in San Xavier? In 1922 the San X Dolores and the statu of Christ at the EX Pillar were in the mortuary and looked modern and from Spain.

There was a San Jose and a Purisima Concepcion. Did somebody erect th two extra chapel altars in San X for these statues? My guess is that they did.

San Cayetano was there. There were seven "campanillas" in addition to the five belonging to San Xavier. Now who got them? Somebody beat me them. Likewise a "Cruz alta de plata".

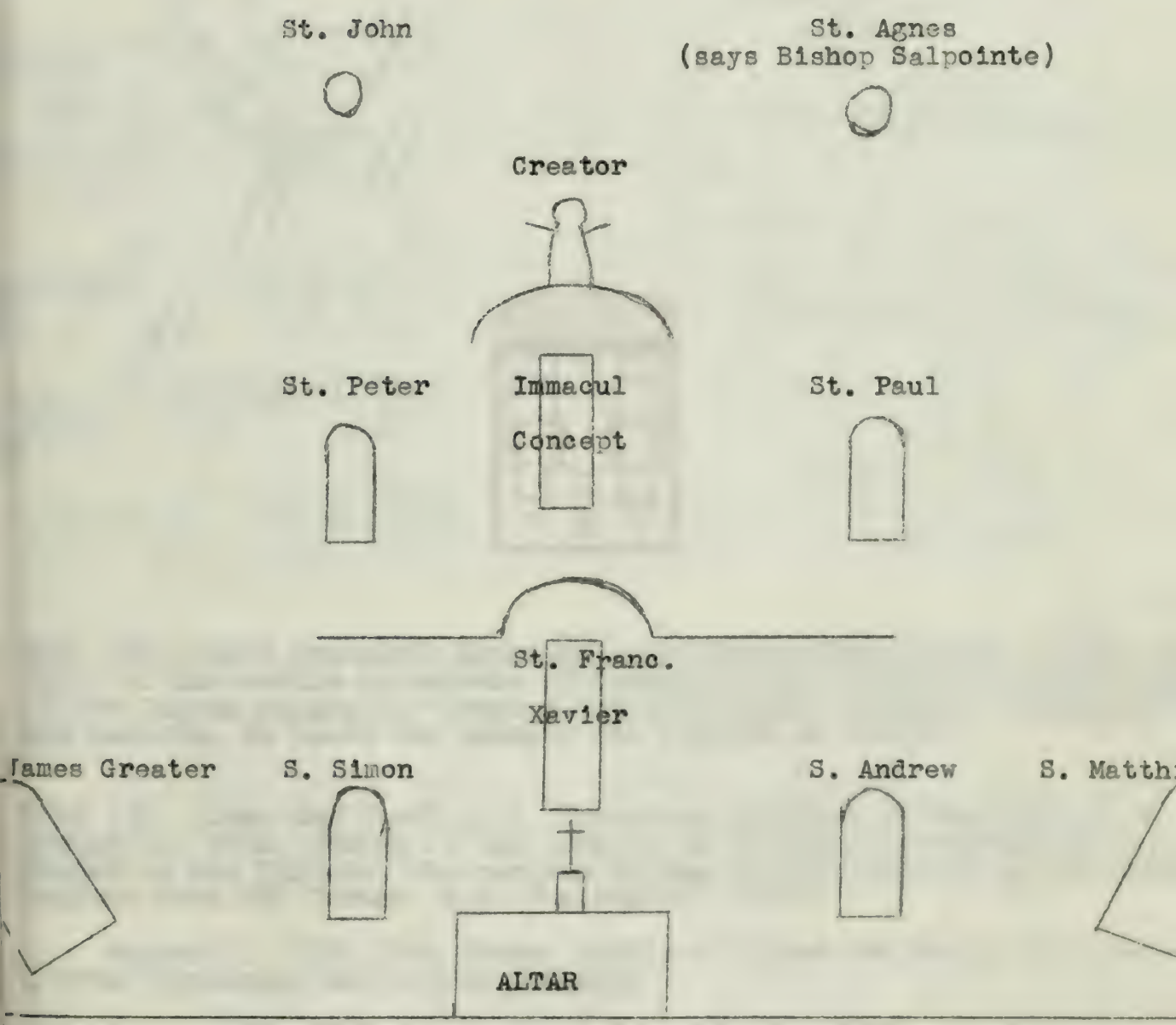
Now that I have given these to you, I must warn you that THIS LIST IS NOT FOR PUBLICATION.

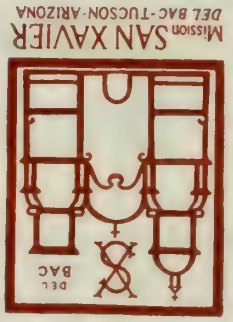
And even as late as 1926 I could have checked up on many of these things. At that time Father Gerard, first priest ordained in Arizona, was alive and had a keen memory. So was Mother Aquinas, one of the early sisters at San Xavier. She remembered many of the tradit ions of the Indians, and many of the things that Bishop Salpointe did For instance, she told me that he removed the "Kino Portrait" from Sa X to the Cathedral.

The more I think of the side altars of San Jose and N. Sra. IMM Conc. the more intriguing it becomes. I have studied my pictures and they just don't look like the others. Notice the plaster "draperies". They are very different from the other altars in the same chapels. Also the painting inside the niches. The Jesuit Fathers, Messea and Bosco were there from 1864 to 1866. It is possible that they built these altars. I have always believed they put St. Ignatius in the prominent niche. He is different from the other statues in the church and he does not belong there. If you count the niches, there are 14. That accounts for the original Twelve Apostles, plus Matthias success to Judas, and St. Paul, who is now opposite St. Peter in the sanctuary In neither of these inventories is there mention of a statue of St. Ignatius.

Letter of Father Victor Stoner to Jane Ivancovich DEcember 3, 1952

Sanctuary of San Xavier in 1922.





NOTE (2) Padre Francisco Gonsalvo left Mission San Xavier in 1702. T theft of his cattle by members of a neighboring tribe, the Pimas Alto of the Tucson region at "Juaxona and Tunortaca", probably influenced his decision to leave the country for reasons of health.

NOTE (3) After the death of P. Francisco Gonsalvo at San Ignacio on August 10, 1702, charge of the Mission of San Xavier reverted to Fr. Campos at San Ignacio. The records of San Ignacio mention an occasion baptism from San Xavier, e.g. For April 8, 1708.

August 29, 1720, Fr. Campos baptized 2 from San Xavier del Baac, 1 from Tumacacori and 1 from Guevavi.

January 25, 1721, he baptized 2 Sobaipuri adults, who had come a long distance.

February 17, 1721, he baptized 3 infants from San Xavier, also 2 adults and 3 parties aged 16, 8, and 7 years.

January 17, 1722, he baptized at the visita of Imuris: 17 who ha come from the northern rancherias; the Capitan of San Cayetano (Tumac cori) stood as godfather for two of them, Juan Vilinoca, the governor of San Xavier, for a five year old, Lucas, the fiscal of San Xavier,

COMMENTARY BY FATHER BONAVENTURE OBLASSER, O.F.M.

on article in

ARIZONA AND THE WEST Vol II, No. 2. Summer 1960

entitled: The Unlucky Jesuit Mission of Bac

by

J. Augustine Donohue, S.J.

NOTE (1) Bac was the principal village of the Sobaipuri Tribe of the Piman Nation. It was the only settlement of this group along the Sant Cruz River. The rest of the villages of this tribe were located along the San Pedro River from its junction with the Gila to the neighborho of present day Fairbanks.

Apache inraids brought on the almost total destruction of the Sobaipuris. The same fate befell the inhabitants of the Tucson Missio The survivors settled at Bac. The two groups combined numbered only some two hundred in 1859. (Salpointe:- Soldiers of the Cross; pg. 228

From 1866 to 1869 the devastation epidemic of "shaking fever" almost destroyed the whole population of Bac (ibid. p. 256).

The Papagos, especially those from the Cahuabi and Santa Rosa Districts, had been coming since time immemorial to plant and harvest crops at San Xavier del Bac. The U.S. Government in 1871 appointed a special agent for the Papagos with instructions to encourage these Indians to reside permanently at Bac.

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On the 18th: Antonio Quiqui, a Sobaipuri chief, was sponsor for six year old; another adult from San Xavier was baptized.

On March 1, accompanied by a Brother, Fr. Joseph de la Pena, he left San Ignacio to visit the rancherias in the north. He arrived at Guevavi on the 5th. At the baptisms the Algacil of San Ignacio, the Alcalde of Nymuris, and the Governor of Dolores, and the Governor and Mador of Guebabi acted as sponsors.

On the 6th he held services at San Cayetano (Tumacacori); on the 8th and 9th at San Xavier, on the 10th at Shoporica, on the 11th at Aribac, on the 12th at Tujobabia.

On February 24, 1724, he left on another trip for the north. On 26th he was at Cocospera, on the 28th at Guebabi, on March 4th and 5t at "San Francisco Xavier del Bac"; on the 8th at Tres Alamos, on the at Quiburi, on the 11th at Aubha and Jona, on the 12th at Bacarica.

On January 12th, and again on January 23, 1725, he baptized grou from San Xavier del Bac.

On April 9, 1726, he left for the north and traveled as far as t Gila River. He baptized at San Cayetano on the 16th; on Good Friday (April 19) and on Holy Saturday (April 20) at San Xavier del Bac; on Thursday the 25th, at Santa Catarina. On Sunday the 28th, he left the Gila valley and on the 29th he was again at Santa Catarina.

On February 17, 1727, Fr. Luis M. Gallardi, substituting for Fr. Campos, baptized 2 children from San Xavier del Bac.

On July 20, 1728, he baptized arrivals from Cuituaboc on the Gil road (Santa Catarina).

April 8, 1729, he baptized three infants from San Xavier del Bac

On two occasions in 1730 he baptized arrivals from "San Xavier d Bac".

Last entry by Fr. Campos in Register of Baptisms at San Ignacio: Sept. 23, 1731. First entry by Fr. Phelipe Segesser: Nov. 3, 1731 (6 entries "de licentia ministri"); he baptized again on Dec. 2 and 3 (1 entries). His entries for 1732 continue till April 23; then no entrie till July 19, from which date they continue till March 7, 1733.

On May 3, 1732, he with Fr. Juan Bautista Grazhofer and Fr. Igna Xavier Keller joined the Anza cavalcade at Quino (the grave of the pioneer missionary) to be conducted to their regular charges at Gueba (Fr. Grazhover), San Xavier (Fr. Segesser) and Suamca (Fr. Keller).

The New Mexico Historical Review (Vol. IV #3, July 1929, pp.220- contains a translation with commentary by George P. Hammond of the of cial documents referring to this extension of the Pimeria Alta missio According to these reports, Fr. Juan Bautista Grazhofer was installed Los Santos Angeles Gabriel y Rafael Guebabi, on May 4, 1732. Leaving Padre in possession, they left for San Xavier, 22 leagues to the nort and there installed Father Segesser.... Then going 35 leagues to the east to the rancheria of Tres Alamos.... and south through the other

By July 19, 1732, Father Segesser was back at San Ignacio and continued there till March 7, 1733, as evidenced by entries in the San Ignacio records.

NOTE (4) Father Gaspar Stiger's first entry in the baptismal register of San Ignacio is dated August 12, 1736. His first entry in the burial register (Magdalena) - August 6, 1736.

NOTE (5) P. IGNO XAVR KELLER'S VISITS TO GUEBABI and SAN XAVIER, 17[illegible] according to Suamca records and records of Suamca visitas at U. of Cal. Bancroft Library, Berkeley, California.

May 20 "En San Xavier...."
May 24 "En Sn. Xavier del Baac...." (signed: "Ign. Xavier Keller, Mno de Doctrina")
Jul 7 "En Guebavi...."
Jul 8 "En Conoitag...."
Jul 12 "En Obtuavo...."
" 12 "En S. Xav. del Vaag...."
Jul 13 "En S. Xav. del Vaag...."
Jul 14 "En Tuxson...."
" 14 "En S. Xav. del Vaag...."
Jul 15 "En Hoaihm....Pno. el Gob. de S. Xav."
" 15 "En Obtuavo....Pno. el Capn de S. Xav."
" 15 "En S. Xav...."
Jul 16 "En S. Xav...."
Jul 22 "En Gusutaqui...." (=Guebavi)
Dec 14 "En Tuvag...."
Dec 15 "En S. Xavier del Baac...."
Dec 17 "En Saagcam...." (22 baptisms)
Dec 19 "En el Rio de Gila en Tuish-ug...." (5 baptisms)
Dec 21 "En Tuish-ug y Haivani Lugoid qe puse S. Thomas en el Rio Xila abajo...." (21 baptisms); Pno. Juan, Gov. de Actun.
" 21 "En Sutagshon en el rio de Xila...." (67 baptisms)
Dec 20 "En Agtun...." (2 enfermos)
Dec 22 "En Haivanimugoit y Tushonimo....Bautize a Catalinas veintiseis de Gles.... se puso a todos un nombre pr huir confusion.... Itam bautize veinteseis se puso a todos el nombre de Igno pa huir confusion"
Dec 23 "En Agtun item diez y seis se puso el nombre de Antones...."
Dec 25 "En San Xavier del Vaag...." (4 baptisms)

1737

Jan 1	Gusutagui	2 baptisms
Feb 17	Gusutagui	4 "
Feb 18	San Xavier	1 " Pno - Governor of Guevavi
Feb 23	Arivag	1 Spaniard, 5 natives baptized
Mar 24	Guebavi	2 baptisms

NOTE (6) U. of Calif., Bancroft Library, Berkeley, Calif. (S. Ignaci Libro de Difs.) "A 25 de Octe a las 8 de mañana murio Pe. Joseph Fabi de Colonia Agripina que pocos meses antes avia venido a esta Pimeria Alta y (siendo) puesto en el ...stido de Dolores y luego viendo que n le assienta el .... le senalado para San Xavier del Vac. Murio de ...

....desta Iglesia a lado del Evangelio.... altar mayor por mi Gaspar Stiger."

P. Ygno Xav. Keller resumed charge of San Xavier Mission and its visitas sometime before August 10, 1737. The "Libro de Bautismos de l Pueblos de Sta. Maria.... desde 1732" carries the following entries c pages 23 to 26:

	entri
"(Bautize) En Sahutagson en el rio Xila en 1737 en 10 de Agosto	28
En Haivani Mugoit en el rio Xila en 11 de Agosto	50
En S. Catalina de Actun en 13 de Agosto	53
En Cuituavo en 14 de Agosto	8
En San Xavier del Baac en 19 de Agosto	1

On December 19, 1737, at San Ignacio, he presented the church records for official inspection of the Bishop of Durango, Martin de Elizacoch His report is signed: "Por el M.R.P. Ignacio Gueller, Ministro de Doc por su Mag. de dichos Pueblos" viz. "de los Pueblos de Santa Maria Soanca.... San Xavier del Bac, Tucson, Opsar, Toason, Coatac, Guitoal y S. Catharina"

The Suanca records for 1738 indicate that during the months of January and February, P. Keller functioned at both San Xavier and Guebavi (Gussutagvi):-

Jan 19	Gussutagui	6	baptisms
Jan 24	San Xavier	13	"
Jan 26	San Xavier	9	"
Jan 28	Tuvag	2	"
Jan 29	Tuvag	2	"
Feb 22	Gusutagui	1	"
Feb 23	Gusutagui	2	"

1739 (From Guevavi Registers in Tucson Cathedral archives)

Guevavi	3	marriages blessed by P. Alexandro Rapuani

1740

de Guevavi	5	marriages blessed by P. Alejandro Rapuani
de Tubac	3	" "
de Tumacacori	2	" "
de Tutup	1	" "

1741

de San Xavier	11	baptisms	2	marriages Joseph de Torres Pere
de Guebabi	5	"	5	" "
de Arivac	1	"	0	" "
de Tucubabi	0	"	1	" "
de Sonoita	7	"	1	" "
de San Luis	2	"	0	" "
de Toacuquita	3	"	0	" "
de Concunk	1	"	0	" "
de Tumacacori	0	"	1	" "
de Buzani	1	"	0	" "

Dec 19 visite Sonoita y sus rancherias.
Dec 20 bautize de Sopoc 1; de Sonoita 1; de Taupari 1; de Bacuacucar
matrimonia benedixi de Sonoita 4.
Dec 21 bautize de Sopoc 2; de Guiburi 1; matr. benedixi de Sonoita

Aug. 20 and 22nd. Jun. 11 - se casaron in facie ecclesiae Juana y Eusebio .... de Sonoita abajo de Baboquibori.

1742

de San Xavier	1	baptisms	0	marriages	Joseph de Torres Perc
de Bac y Tuzoni	0	"	1	"	"
de Cuitoac	2	"	0	"	"
de Tumacacori	2	"	0	"	"
de Alamo	1	"	0	"	"
de Sopori	0	"	1	"	"
de Aribac y Tutumac	0	"	1	"	"
de Aribac y Toacuquita	0	"	1	"	"
de Toaczoni	2	"	0	"	"
de Sonoita	1	"	1	"	"
de Sonoitac	2	"	0	"	"

1743

Dec.... "estando yo en San Xavier
Dec 18 S. Thomas de Subquituni 8 marrg. de Stoamqui"
Dec 23 Aribaca 7 bapt. 5 marrg.

From: Libro de Bautismos y Casamientos de los Pueblos de Visita que s Tuuxisai, Babisi, Quiburi, Optuabo, Esquebaag, Baihcat y de los dos Befcomaric puesto en mil settec^{os} quarenta y tres anos.
Puesto por el P. Ign^{o} Xav. Keller, Min^{o} de Doct^{a}
(in Bancroft Library, U. of Cal., Berkeley)

1743

Aug 9	En Tuvarig punto a Tum-cha	2	baptisms
" 9	De Cuituavo	14	"
Aug 11	En el Rio Xila	1	"
	padron - Eusebio Mador de Baihcata		
Aug 20	En el Rio Xila	11	"
Aug 21	En Ssudagsson en el Rio Xila	23	"
" 21	En dho dia mes y ano en el Rio Gila	1	"
	Pno. Eusebio Mador de Baihcat		
Aug 22	En Hutuxi Tuscan en el Rio Xila	6	"
" 22	En Tussonimo en Xila	12	"
Aug 23	En Aup'Tutug en el rio Xila	24	"
Aug 24	En dho dia y rio	15	"
" 24	En dho dia y rio Xile	12	"
" 24	En dho dia y rio Xile	1	"
Aug 25	En el Puerto de Tumvossha de Tuvarig	7	"
Aug 26	En dho Puerto	4	"
Aug 28	En Sn Xav^{r}	17	"

P. Jacobo Sedelmayr writes in his "Relacion 1746": "From these rancherias (of the Pimas Gilenos) the trail leads to the province of the Moquis.... in 1743 they (the Apaches) attacked the party of Father Ignatius Keller of the Society of Jesus while he was on his way to Moqui and made off with his horses, so that he had great difficulty i returning" (translation from Peter Masten Dunne in "jacobo sedelmayr. 1955" pg. 23)

NOTE (7) First entry made by P. Joseph Garrucho in Guevavi records

1744

Feb 14 Last entry by Joseph de Torres Perea in Guevavi records.
May 14 Last entry by Ildefonso de la Pena in Guevavi records.
July 6, 19, November 7, December 17, 25th - entries by Ignaz Xavier Keller.

1745

March, May 6 - entries by Ign. Xav. Keller.
May 5 - entries by Joseph Garrucho.
May 8th entry signed - "Mo de Guebabi y S. Xav. de Bac."

1746

All entries by Joseph Garrucho.
Entry in record of burials: "se hallo en el monte y se enterro Manuel del pueblo de San Xavier del Bac y domiciliado en este de Guebav
Places attended: San Xavier (1), Sonoitac, Aribac, Sopori, Agua Caliente, Toacuquita.

1747

All entries by Joseph Garrucho, except one by Keller (Jul. 1)
Places attended: Sonoitac, Aribaca, Sopori, los Sobo, Vaicat, Tubaca, Lipac, Cuiquiburitat.

1748

All entries by Joseph Garrucho except three by Joaquin Felix Diaz.
Places serviced: Sonoitac, Aribac, Tubac, Toamuqui, Toacuquita, Aquit y Papagos de dentro.

1749

All entries by Joseph Garrucho.
Places serviced: San Xavier (5), Tucson (2), Ssonoitac, Aribaca, Tuba Toacuquita, de Tupsson Papago. (Mayo 18, 19 - Aribac

1750

All entries by Joseph Garrucho.
Places serviced: San Xavier (1 baptism), un lado de S.X. (20 de Marzo 1 marriage); Pipiac (22 de Febr. 9 bapt., 15 de Marz 5 bapt.); Toacuquita (15 bapt.); Comacavitcam (9 de Marzo 5 bapt.); Soporic (2 bapt., 1 marr.); Pitic ne Ssoporic (2 bapt.); Ssonoitac (4 marr.); Tubac (2 ba 4 marr.).

1751

All entries by Joseph Garrucho except: Apr. 10 - Ign. X. Keller, and Oct. 19 and Sept. 30 - Fran^{co} Pauer.
Places serviced: (at Guebabi:- venido de la gentilidad: 25 an., 60 an 35 an., 20 an., 35 an.); Santa Cruz del Atti (7 bapt Toacuquita (6 bapt.); Aribaca 10 bapt., 2 marr.); Soporic (1 bapt., 1 marr.), Ssonoitac (4 bapt. 2 marr

21 novbre ...bapt .... a Lorenzo, hijo de Xavier viudo. Pad^{ro} - Juani Cavosstutac Govr de este Pueblo ....

En esta dia se subleve y se alco esta Nacion Pima por cuia causa qued

1752

SAN IGNACIO BAUTISMOS 1752

Jul 16	Tubac	2	Dn. Joaquin Felix Dias
Jul 27	Tubutama	4	P. Gaspar Stiger
	Sariqui	7	"
	Aquimuri	2	"
	S. Teresa	2	"
Jul 28	Uquitoa (2 - Ati)	5	"
Jul 29	Pitiqui	6	"
Jul 30	Caborca	12	"
Jul 31	Pitiqui	2	"

1753

GUEVAVI BAUTISMOS 1753

Mar 4	de Ssonoitac	1	P. Franco Pauer
Mar 18	de Sonoitac	1	Juan Nentwig
	de Toacuquita	17	Juan Nentwig
Apr 11		1	"
Apr 14	de Toacuquita	1	"
Apr 19	de Ssonoitac	1	Ignacio Xav. Keller
May 9	de Guebabi	1	Juan Nentwig
May 27		1	Ign. Xav. Keller
Oct 11	Hija del Gov. de Tumacacori		"
Oct 12		1	"
Oct 13	de Guebabi	1	"
	del Ssopori	1	"
	de Tumacacori y Ssonoitac	4	"
Dec 8	Acudieron de differentes rancherias a Guebavi y"bautize sole los siguientos parvulos	29	y hijo del Capn. Dn Juan Th
	de Beldarrian	1	Ign. Xav. Keller
Dec 21		1	Fco. Pauer

SAN IGNACIO BAUTISMOS 1753

The first entries are those of loyal refugees from the Altar valley missions who had been granted asylum near San Ignacio during the preceding year. P. Gaspar Stiger records the baptisms administered by hi during 1753:
From Tubutama 5; from Pitiqui 6; from Caborca 43; from Saric 1; from Guoitac 1; from Babo Kiburi 1; from Tuabuli 1.

P. Franco Pauer records 1 for Dec. 4th; 2 for Dec. 6th; 1 for Dec. 9th, 1752, most likely refugees from his own Santa Cruz valley (San Xavier).

P. Juan Nentwig lists 4 from Quihotoac Buhto, Jan. 7, 1753; and 3 more Mar. 11th and 2 from Caborca, Jan. 15th.

P. Luis Vivas: 1 from Tubutama, Mar. 18th.

SUAMCA BAUTISMOS 1753

From San Xavier - 1 baptism by P. Ign. X. Keller.

SUAMCA VISITAS BAUTISMOS 1753

	De San Luis	4	P. Juan Nentwig

SUAMCA VISITAS BAUTISMOS 1753 cont'd

	De San Xavier del Bac	2	P. Juan Nentwig
	De Tres Alamos	1	"
Dec 8	en Guebabi		P. Keller

GUEVAVI BAUTISMOS 1754

Jan 1	en Tubaca	4	P. Franco Pauer
	de San Xavier del Bac	28	"
Jan 3	visite el Pueblo de S. Xavier del Bac	18	"
	de Havanimo	1	"
	de Tucssonimo	2	"
Jan 6	en dha dia, mes y ano visite el Pueblo de Tucsson y bautize	29	"
Jan 6	en Tubag bautize del Ati	3	"
	del Sopori	1	"
Jan 7	en Guebavi bautize de S. Xavier del Bac	10	"
Jul 17	de Tucsson	14	"
	Padrino Gov. de Tucsson		
	de San Xavier	8	"
	Padrino Gov. de S. Xav.		
Aug 6	visite el pueblo de S Xav. del Bac y Tucsson y bautize parvules	43	"

SAN IGNACIO BAUTISMOS 1754

Apr 22	Tucson Pimas	4	P. Alonso Espinos

SUAMCA VISITAS BAUTISMOS 1754

Jan 1	en Tubac	36	P. Franco Pauer
Jan 3	en San Xavier del Bac	23	"
Jan 6	en Tucson	28	"
Jan 6	en Tubaca	4	"
Jan 7	en Guevavi	10	"
Mar 28	en Tubac	7	"
Mar 31	" "	4	"
Aug 6	en San Xavier del Bac	40	"
Aug 77	" " " " "	7	"

GUEVAVI BAUTISMOS 1755

Feb 16	En la Visita del Pueblo de Sn. Xavier	26	P. Franco Paver
Mar 19	En Tumacacori	1	"
Apr 16	Hijo del Sr Capitan Beldarrian		
	Padrino Fco. Paver		P. Ign. X. Kelle
	De Gahcat	2	P. Franco Paver
	Papagos advenides	33	"
	Del Ati	2	"
	De Quiburi	1	"
Dec 31		1	P. Alonso Espinos

NOTE (8) The "new" mission of Santa Catalina, with ... Bernardo Middendorf as pastor" could not have been established "in September, 1756."

The following quote is taken from an article by Theodore E. Treu lein in the New Mexico Historical Review of October, 1957, pp. 310 fi

Father Middendorf now tells in his own words .... "We spent four months in going from Mexico to Sonora. The distance, however, from Mexico to Pimeria Alta.... is six hundred or more leagues.... we arrived in September, 1756 in Matape, a mission in Sonora among the Lower Pimas .... after a stop of three weeks we continued our journey to Ures (among the Lower Pimas) where Father Phillipus Segesser.... welcomed us .... From Ures we continued under heavy guard.... to Pimeria Alta and Father Gaspar Stieger .... in the mission of San Ignacio, so as to proceed from there to those places which our superi ors would designate."

"In November the Spanish soldiers took the field against the savages and barbarians and I was named army chaplain. After a campaig of three months Tucson (in Pimeria Alta) was named as my future missi This place is situated five leagues north of Mission San Xavier del I .... It had been decided to found a new mission at Tucson.... I went among them the day before Epiphany in 1757." -(thus on 5 January,175

....."in the following May (1757) we were attacked in the night about five hundred savage heathen and had to withdraw as best we coul I took my soldiers and various families fled to Mission San Xavier de Bac where we arrived at daybreak."

"Next I was overcome by hematemesis along with a persistent feve wherefore my superiors sent me to Saric (among the Upper Pimas) .... was among them for fourteen months.... Because I was constantly vexed with fever .... I was sent to Batuco, more than one hundred hours to the south .... (to) pious and gentle Indians of the Eudeve nation."

"Father Alexander Rapicani was detached from this mission becaus of illness.... after three years Father Rapicani was again in good health. Thereupon.... I went to Nobas in Pimeria Baja.... And in this mission I remained until the year 1767...."

NOTE (9) "La Mision de Santa Catalina, sobre el Santa Cruz" was a rancheria of Santa Catarina de Cuituabagu and its fields at Akohin. I was located some fifteen leagues northwest of San Augustin (Tucson).

Padre Kino had named it Santa Catarina on November 23, 1697. The following year, Captain Diego Carrasco received their oath of obedi- ence on September 28. Padre Campos held services here in 1724; Padre Keller in 1736, 1737, and 1743.

NOTE (10) On page 178 of "La Expulsion de Los Jesuitas, etc." (A.F.Pradeau) we read that Padre Middendorf "restringio a los indios sus festejos del 4 Octubre para asi evitar embriagueces y desmanes." This celebration was probably the "cactus wine feast" which is still

NOTE (11) "3 Martii 1757" is the date of the letter in the episcopal archives of the diocese of Tucson, written by Father Middendorf. The letter, together with a translation by Arthur D. Gardiner, has been published in the Kiva, June 1957 (pp. 1-10).

The mission of San Augustin de Tucsson was founded on January 5, 1757 (v.Note 8).

GUEVAVI BAUTISMOS 1756

	De Obtuavo	3	P. Franco Paver
	De Sonoitac	3	"
	De Las Calabazas (June 2 - first mention of Calabazas)	3	"
May 10	en la visita del Pueblo de Tumacacori bautize recien agregad de Mantures: by ages - 8,7,1,8,7, - 1,16, - 1,3,2, - 20,3,2,1.		P. Franco Paver
Nov 1	De Toacuquita y agregados a las Calabazas: Adultos	78	"
	luege los case in facie Ecclesiae		
Dec 28	De Tumacacori	1	"

SUAMCA VISITAS 1756

Feb 16	En San Xavier del Bac	16	P. Franco Paver
Feb 22	de Toacuquita	3	
Mar 9	de Aribah		
Apr 6	Hijo del Sr. Capitan Dn Juan Lomas de Balderrian		P. Ign. Keller
Apr 26	de Piticai	1	P. Franco Paver
Jul 26	de Sonoitac	1	"

SAN IGNACIO BAUTISMOS 1756 P. Gaspar Stiger

Oct 31		2	P. Bernardo Middendorf

MAGDALENA DIFUNTOS 1757

Nov. 3	"Las Cabecillos Bezerra y Chepilo el dia 3 de Noviembre los enemigos Seris y Pimas San Lorenzo quenan casas y Sigientes que luego se quedaron	32	muertos. P. Joseph Och

GUEVAVI BAUTISMOS 1757

Jan 29	En SSonoidac	1	P. Franco Paver
Feb 5	En Tumacacori	4	"
Apr 17	De Tucson	2	"
Aug 6		1	P. Bernardo Middendorf
Aug 8		4	"
Aug 9		1	"
Aug 21		1	"
Dec 31		1	P. Alonzo Espinosa

GUAVAVI BAUTISMOS 1758

Feb 6	De Tucsson	29	P. Alonso Espinosa
Apr 19	De Tumacacori (hija del Capitan Beldarrian, Paver - Pdno)	36	P. Franco Paver
May 13	De San Xavier	1	P. Franco Paver

GUEVAVI MATRIMONIOS 1758

Mar 5	En Tumacacori	2	P. Franco Paver
Apr 11	" "	1	"
Jul 26	" "	1	"
Aug 26	" "	4	"
Sep 8	" "	1	"
Dec 24	" "	2	"
Dec 26	De Cuquianechi	1	"
	De Gahcat	1	"
	De Comacabit	1	"
Dec 28	De SSonoidac	1	"

MAGDALENA DIFUNTOS 1758

Dec 10 P. Franco Paver

SAN IGNACIO BAUTISMOS 1758

Dec 6 P. Bernardo Middendor

GUEVAVI BAUTISMOS 1759 No entries P. Franco Paver
GUEVAVI MATRIMONIAS 1759 from San in charge.
GUEVAVI DIFUNTOS 1759 Xavier District

GUEVAVI BAUTISMOS 1760

Jan 13	De Cuitoave	1	P. Franco Paver
Jan 15	De Tumacacori	1	"
Jan 16		1	P. Miguel Gerstner
Jan 24	De Tucsson	1	"
Feb 8	De Tucsson	1	"
	De San Xavier	2	"
Feb 5	De San Xavier	1	"
	De Pipia	1	"
Apr 28	De San Xavier	1	"
	De Cuitoavo	2	"
	De Cohatea	1	"

SAN IGNACIO BAUTISMOS 1760

Jan - Oct 26 P. Franco Paver
Jan - Dec 29 P. Gaspar Stiger

GUEVAVI BAUTISMOS 1761

Enero 25	De San Xavier	1	P. Miguel Gerstner
Mayo 26			"
Mayo 28			P. Ign. Pfefferkor

no entries from San Xavier district

GUEVAVI BAUTISMOS	1762	No entries	P. Ign. Pfefferkor
GUEVAVI MATRIMONIOS	1762	from San	
GUEVAVI DIFUNTOS	1762	Xavier district	in charge.

SAN IGNACIO DIFUNTOS 1762

En 24de Abril.... murio .... P. Gaspar Stiger.... P. Franco Paver ... senalado .... a la mision de Carichigui el ano de 1731, de donde, despues de dos anos lo envio el P. Prov. a esta nueva Christianidad d la Pimeria Alta y nueva mision de San Xavier de Bac en donde.... el demonio aconsejo a los indios hechiseros lo matasen lo que procuraron ejecutar en tres ocasiones y lo huviera conseguido si no haverlo conservado Dios .... por medio del Pr Augustin de Campos .... el ano de 1736 entre per obediencia en esta mision de San Ignacio ....

Franco Paver

1763 GUEVAVI RECORDS contain no entries from San Xavier.

Ministro at Guevavi - P. Ign. Pfefferkorn

Ministro at San Ignacio - P. Franco Paver

1764 GUEVAVI RECORDS contain one reference to San Xavier, viz. that party from San Xavier contracted marriage with a member of Gueba pueblo.

Ministro por su Maj. - P. Custodio Ximeno

Ministro at San Ignacio - Francisco Paver

1765 NO REFERENCES to San Xavier at either Guevavi or San Ignacio.

PP. Custodio Ximeno and Franco Paver in charge

GUEBAVI DIFUNTOS 1766

.... En el campo de Bonoitac		1	P. Custodio Ximeno
dicen haberlo llevado a enterrado a San Xavier			

GUEVAVI MATRIMONIOS 1767

Jun 14	last entry	P. Custodio Ximeno,

SAN IGNACIO DIFUNTOS 1767

Enero 25	last entry	P. Franco Paver
Nov. 22	first entry	P. Nicholas de Mesa

SAN IGNACIO BAUTISMOS 1767

Mar 12 last entry P. Franco Paver, S.J

QUERETARO ARCHIVES k 8, Leg. 14 (Copy in Santa Barbara archives)

Inventarios de lo que se entrego a los Ministros de Sonora ano de 176

.... San Xavier del Bac en 29 de Junio de 1768.

(signed) Andres Grijalva

P. Francisco Garces

OLD MISSIONS NEAR TUCSON

"Padre Eusebio Francisco Kino is the most eminent figure in Southwestern history." So begins the introduction to Dr. Frank C. Lockwood's book on the Kino missions of the Southwest. Only in very recent years has this Southwest, and the world in general, come to recognize the stupendous work of development and enlightenment done by this "Padre on horseback," working against terrific odds in a strange and difficult land and driven only by a high spiritual fervor and deep love for the Indian people whose spiritual salvation he had deeply at heart.

In the year 1687 he began his work in Sonora, then a territory including northern Mexico and a considerable portion of Arizona, called Pimeria Alta, where he labored untiringly until 1711 establishing and maintaining missions and visitas scattered over the entire area, keeping his contacts almost alone and by horseback through rough and Apache infested country.

In 1691 Father Kino passed through the rancheria of Guevavi, where subsequently he established the first mission on Arizona soil, although a resident priest was not stationed there until 1701. After the Pima Revolt in 1751, Guevavi became the head church in the district, with other villages, even as far as Bac, "visitas". The ruins nearly obliterated, lie seven or eight miles northeast of Nogales, on the east bank of the Santa Cruz, though the only road approaching is on the west bank.

SAN XAVIER DEL BAC

Because of its rare beauty, fine state of preservation and close proximity to Tucson we are here more deeply concerned with the Mission San Xavier del Bac, situated 9 miles to the south of the city. It stands clean and white amidst the hogans of the Papago Indians, direct descendants of those peoples for whom it was conceived and built. The Padres still minister to these Indians from the mission and conduct services there regularly.

Founded in 1692, the mission was conducted continuously by resident Jesuits until 1751, then for a few years it was administered as a visita from Guevavi, and in 1767, following the Spanish expulsion of the Jesuits, was turned over to the Franciscans. This order continued the work of the mission until 1827, when Mexico expelled all the religious orders, but it was ministered to intermittently from Magdalena, although practically abandoned. Following the Gadsden purchase in 1854, the mission came in 1859 into the diocese of Santa Fe, but not until 1864 were missionaries from the New Mexico city able to reach the Santa Cruz valley and take up the work at the mission.

San Xavier rises from a slightly elevated position and can easily be seen from all parts of the surrounding valley. Prentice Duell, in describing the mission, says:

"When viewed across the desert, one is impressed by the beauty and symmetry of the ensemble. Two plain towers are on either side of a highly ornate gabled entrance, and above the broken arch of the gable the noble dome may be seen between the towers. The windows and doors are symmetrically placed and thrown wholly in shadow by the thickness of the walls. Their blackness, contrasted with the glistening whiteness of the walls and the reddish ornamentation about the entrance, make a picture against the cloudless sky and endless desert not to be forgotten.

"In front of the church itself is the walled atrium in which the Indians were gathered together for meetings not directly connected with the religious service. Originally it gradually broke away during

SAN XAVIER MISSION
UPPER—INTERIOR LOOKING TOWARD ALTAR
LOWER—FRONT OF THE HISTORIC OLD CHURCH

the abandonment, leaving the exposed ground. Strange to say, the atrium soon became literally a burying ground, the Indian reasoning that the nearer the church he rested, the better chance he would have of Paradise. Above the doorway rises the ornamental gable, the one spot of display on the whole structure. It was untouched at the time of restoration, its soft red tone still showing some traces of the original colored decoration.

"Upon entering from the bright sunlight outside into the cold, bluish twilight of the great vault, it is some moments before one's eyes can follow the form of the walls. The air is laden with the incense of years, and a narrow ray of light, coming diagonally from one of the Moorish windows beneath the dome, casts a phosphoric gleam on the altar.

"When one has become accustomed to the light, a mass of color grows evident, the remains of a decoration that was once brilliant in the extreme.

"As a whole the church is constructed of burned brick even to the upper floors and roof, including the dome. The absence of wood is surprising. The walls are solid masonry and are on an average of six feet thick."

The opinion of men who are in the business of advertising various localities seems to be unanimous in regard to the interest that San Xavier Mission holds for the visitor. They remark on the drawing power that it would have in more thickly populated communities, and they state that it would be exploited in advertising to a great degree. This opinion that they hold simply is proof that no tourist should fail to visit the mission while in this locality. It is interesting from every standpoint and one cannot but feel a sort of reverent awe for the spirit of sacrifice which the builders exhibited in overcoming the obstacles they met in erecting the still-beautiful edifice.

To reach the mission drive west on Congress street to the pavement's end, then turn left and proceed.

MISSION SAN JOSE DEL TUMACACORI

This mission, called Tumacacori for convenience, is another of the Kino chain farther to the southward 49 miles on the way to Mexico and was built in 1822. Now it is a sad though still imposing ruin and is maintained in a state of repair by a U. S. government Park Ranger who is deeply interested in the structure and its past history and delights in reciting interesting bits of information to the visitors. An adequate museum building is being erected to house an interesting and valuable collection.

TUMACACORI MISSION—AFTER PARTIAL RESTORATIO

About 1840 it was partially destroyed in an attack by Indians, and in spite of considerable repair work having been done in recent years, its appearance is not so good as that of San Xavier. However, the gruesome destruction has left it more of a somber picturesque ruin than its larger brother to the north Certain architectural points in its construction are at fault, yet it holds a high place among missions.

The construction is one of strength and solidarity The lower part is built of sun-baked adobe bricks o blocks, supporting the square belfry located at the left of the entrance.

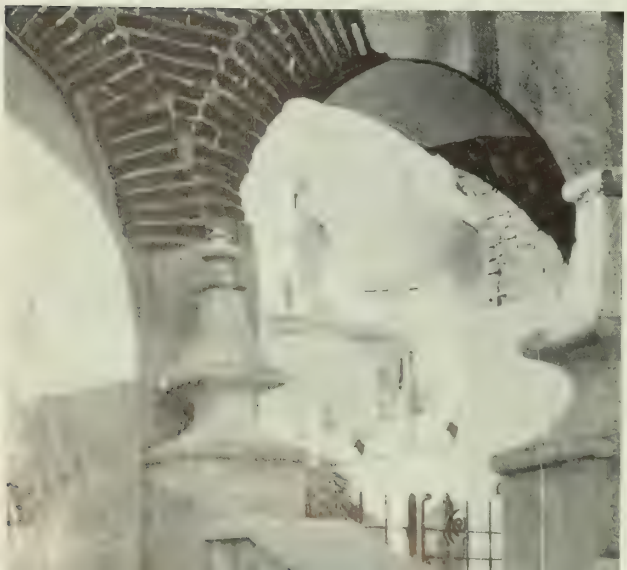
Life around the mission was one of contentment and the Indians worked in the surrounding fields under the guidance of padres until one night the peaceful mission became the object of an Indian attack Lighted arrows burned the thatched roofs, and the mission fell without a struggle. The wooden beams in the belfry still bear the marks of flames.

Surrounding the ruined mission, and particularly to the left, are indications of a well laid out agricultural plan and remains of a luxuriant verdure. The great fields show signs of intelligent irrigation systems that are amazing.

About Tumacacori Mission and near vicinity, clin perhaps more interesting stories and traditions o early history in Arizona, than any other portion o the Southwest. Stories of mines operated by th padres following the first visits of the earliest Spanish pioneers, and lost, or hidden at the time of the with drawal of the Jesuits, tales of attacks on the peacefu Indians by hostiles, and like traditions cluster abou the interesting old Mission.

These missions mentioned are but a few of a lon chain; too many to be treated in detail here. For thos interested we suggest a trip, not a difficult one either with Dr Lockwood's book, "The Story of the Spanis Missions of the Middle Southwest," as a handboo and guide. The good highway south to the Mexica border (highway 89) and on into Mexico serves as th main stem from which side trips to some of th churches can be taken.

TUMACACORI MISSION—EARLY PHOTOGRAPH FROM REAF



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UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

_____ NATIONAL PARK

Guevavi

FILE NO.

IMPORTANT

This file constitutes a part of the official records of the ional Park Service and should not be separated or papers drawn without express authority of the official in charge. ll Files should be returned promptly to the File Room. fficials and employees will be held responsible for failure bserve these rules, which are necessary to protect the grity of the official records.

ARNO B. CAMMERER,
Director.

GOVERNMENT PRINTING OFFICE 6—7410

H2223

Tumacacori National Monument,
Tumacacori, Arizona

March 5, 1957

Memorandum

To: Acting General Superintendent

From: Superintendent, Tumacacori

Subject: Excavation, Stabiliation of Guevavi

This is to keep you current of the progression of activities as it relates to the excavation and stabiliation of the site of Franciscan Guevavi.

On March 2, Mr. William W. Wasley, Arizona State Museum, Dr. Ray Thompson, UofA archeologist, and I, met with Mrs. Ralph Wingfield of the Guevavi Ranch to discuss the possible study of that site by the University of Arizona. It was concluded at this meeting that permission by Mrs. Wingfield to conduct this work on her property would be granted, and, that the scope of the program which the University could pursue would be dependent upon outside funds, and the availability of a graduate student. It was the opinion of all that any future program for this project would probably be broken down into two parts. Phase 1 would consist of the excavation of the church site itself and portions of the convento, provision for proper water drainage, and the stabilization of existing wall with silicone. Phase 2 would consist of research into and correlation of the history of Guevavi and contemporary missions of the period, plus more extensive archeological work of mission and Indian sites.

If all this becomes a reality we speculate that Phase 2 at Franciscan Guevavi and excavation of Jesuit Guevavi (Karns) could be a simultaneous working.

Estimate of funds to pursue Phase 1 was concluded to be $500. We felt that the historical and archeological groups of Tucson and Nogales might be interested in sponsoring this endeavor.

I shall keep you posted as to anything definite that evolves.

Ray B. Ringenbach
Superintendent

Department of Physical Management,
Commonwealth, Arizona

March 15, 2019

Memorandum

To: Acting General Superintendent

From: Agnetta Watson, Specialist

Subject: Conservation, Rehabilitation of Mission

Take up to [illegible] of [illegible]
of [illegible] in relation to [illegible]
of the title of [illegible] Church.

In March of [illegible] Church, [illegible]
Mary Mission [illegible], [illegible] of the [illegible]
the [illegible] state of that [illegible] at [illegible]
it was [illegible] [illegible] [illegible]
Although [illegible] this area in the [illegible] of [illegible]
crucial, and, that the study of this [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] the [illegible] of its [illegible]. It was [illegible]
of all time for [illegible] [illegible] [illegible]
be broken down [illegible]. [illegible] [illegible]
restoration of the [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] with [illegible]. [illegible] [illegible] [illegible]
[illegible] and [illegible] of the [illegible] [illegible]
[illegible] of [illegible] [illegible].

If all [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible].

[illegible] of [illegible] in [illegible] [illegible] [illegible]
on [illegible]. [illegible] [illegible] [illegible] [illegible]
of [illegible] [illegible] [illegible] [illegible]
[illegible].

[illegible] [illegible]

[illegible]
[illegible]

GUEVAVI Kino's first visit, Jan., 1691.

Spanish text printed in Mexico. Secretaria de Gobernacion. Publicaciones del Archivo General de La Nacion, VII, Las Misiones de Sonora y Arizona, Editorial 'Cultura', Mexico, 1913-1922. (Includes Kino's "Favores Celestiales" and 'Relacion Diaria de la Entrada al Norueste".)

From "Favores Celestiales", Parte I, Libro 2º, Visita y Trienio del P. Visitador Juan Maria Salvatierra 1690. 1691. 1692. años.:

CAPITULO II.

Nos vienen [en] a encontrar desde el Norte los Sobaipuris y otros naturales.

Nuestro intento era desde el Tucubavia salir de vuelta para Cocospera, pero nos vinieron a encontrar unos propios o correos del Norte, de los Sobaipuris de San Xavier del Bac, mas de cuarenta leguas de camino, y de San Cayetano del Tumagacori, (sic) con unas cruces que nos las davan puestos de rodillas y con grande veneracion, rogāndonos de parte de toda su gente que nos llegāsemos tamvien a sus rancherias. Dīxome el P. Visitador que esas cruses que traian eran lenguas que ablan* mucho y con mucha eficasia, que no podian dexar de ir a donde con ellas nos llamavan, con lo cual subimos al valle de Guebavi, camino como de 15 leguas, llegamos a la ranchería de San Cayetano de Tumagocori, a donde estavan algunos prinsipales sobaipuris, que avian venido 20 y 25 leguas del Norte. En San Cayetano nos avian prevenido 3 ramadas, la una en que dezir missa, la otra en que dormir y la tercera para cosina; havia mas de 40 casas juntas, se hisieron algunos bautismos de pārvulos, y a todos diō el P. Visitador buenas esperansas de que conseguirian los padres y el santo bautismo y el remedio de su eterna salvacion que pedian. Y haviendo visto su Rev.ª tanta gente tan dosil y tan afable contan lindos y tan fērtiles y amenos valles de indios laborios me dixo estas palabras: Mi P. Rector, no solo no se tratarā de quitar a esta Pimeria alguno de los 4 padres consedidos, sino que vendrān otros cuatro mas y yo con la divina gracia procurarē ser uno de ellos. Pasamos a la rancheria de Guevabi** y al valle y ranchería de Santa Maria, camino de quince leguas, a donde estubimos sinco dias catequisando y bautizando pārvulos y adultos; benimos a Cocospera y se entregō este nuevo pueblo al P. Sandoval. En todos estos caminos el P. Visitador y yo havlabamos juntamente de la suspendida California, y que estas tierras y valles tan fērtiles desta Pimeria podrian ser el remedio de las tierras mas cortas y mas estēriles de la California, de lo qual hizo informe para Mēxico. (9) pp.24-25.

Trsl. by Bolton, Kino's Hist., I, 119-120. About Guevavi, Bolton writes in f.n. 119, p. 120: "This passage, or more probably that in Apostōlicos Afanes, 249, seems to be the basis for the statement of Velasco (Sonora, 139) that the Guevavi mission was founded during this trip (Bancroft, op. cit., vol. i, 254). Manje makes it appear that Salvatierra and Kino went no further than Tucubavia on this entrada. As Manje's record is that of a contemporary diary, it should not be considered lightly, but here it is manifestly wrong."

* alaban

** Suaban

GUEVAVI Kino's first visit, Jan., 1691.

Manje refers to this visit of Kino and Salvatierra three years later, saying that they got no farther than Tucubavia:

". . . Tucubavia cuyos indios gentiles nos recibieron con jūbilo, fiestas y bailes, y habrā como 400 almas laborīas en tierras muy feraces en que cogen mucho maīz, pero de temporal; hasta aquī es lo mas que había entrado o llegado 3 años antes, el R. Padre Visitador Juan Marīa de Salvatierra en su visita . . ."

This is from his "Luz de Tierra" Libro Segundo, Capitulo III, "Diario del tercer viaje . . . desde 6 hasta 26 de junio de 1694 . . ." Printed in Pub. del AGN, X, Mexico, 1926.

Passage trsl. by Karns, Luz, p. 40.

/WHAT DID SALVATIERRA HAVE TO SAY ABOUT THIS VISITA?/ Where is his report to the Provincial, Ambrosio Oddōn?

~~Unfortunately Bolton's bibliographies in Memoir and Rim skip from 1689 to 1695~~

See Bolton's Rim, pp. 263-266, for a resume of this first visit.

In his bibliographies of manuscripts (Rim & Memoir) the years 1689-1695 are scant. Only the documents concerning Capt. Ramírez's pacification Expedition to the San Pedro in 1692 fall between those years. See AGI, 67-4-11, Aud. de Guad., Autos de Guerra Tocantes al Capitan franco. Ramirez de Salazar.

Decorme adds nothing on pp. 382-385 of vol. II of La Obra.

From the Burrus-Zubillaga Alegre, vol. IV, p. loo:

Intentaban pasar a Cocōspera, cuando vinieron a encontrarlos algunos caciques, enviados de los sobaipuris, de mās de cuarenta leguas, al norte, suplicando ser admitidos al bautismo, y puestos a la direcciōn de los Padres. No se les pudo negar este consuelo y hubieron de caminar quince leguas, al norte, hasta Guevavi, donde se habīan adelantado a recibirlos principales de la nacīōn.

"Se dio el bautismo a algunos pārvulos y se consolō a los demās con la esperanza de que volverīa el Padre Kino a visitarlos, mientras se negociaban de Mēxico misioneros que se encargasen de su cultivo."

GUEVAVI Kino's first visit, Jan. 1961

From Ortega (1887) pp. 309-310:

"El intento de estos dos celosos Ministros del Señor era cruzar para otro pueblo ideado llamado Cocospera; pero ántes de partir, vinieron á encontrarles unos mensajeros de los indios Subaypuris, que yacen hácia el Norte en distancia de mas de cuarenta leguas, en donde ahora está fundada la Mision de San Javier del Bac y la de San Cayetano Tumagacori. Presentáronse ya con cruces en las manos, é hincados de rodillas de parte de sus principales, les rogaron que les admitiesen á que la Fe y les concediesen padres que les instruyesen. Enternecido á esta vista y súplica, el padre superior Salvatierra determinó acercarse á sus tierras, lo que ejecutó, pasando á distancia de quince leguas á la ranchería llamada Guevavi, en que al presente se ha erigido otra Mision, y encaminándose al puesto de San Cayetano, halló varios de los principales Sobaypuris, que se adelantaron mas de veinte leguas á recibirles.

"En San Cayetano, con enramadas se habia hecho como un remedo de casas, y se dieron algunos bautismos á los párvulos mas necesitados, animando á todos con buenas esperanzas, de que quedarian consolados con la venida de otros nuevos misioneros, que eficazmente solicitarian de México. Pasaron quince leguas mas adelante al puesto de Santa María, que ahora se llama Suamca, y es Mision nuevamente establecida. . . . "

GUEVAVI Kino's first visit, Jan., 1691

The following from : Venegas, Miguel El Apostol Mariano Representado en la Vida del V.P. Juan Maria de Salvatierra Imprenta de Doña Maria de Ribera, Mexico, 1954.

Capitulo XIV Es Señalado del P. Provincial por Visitador de las Missiones de Cinaloa, y Sonora, y haze la Profession de quatro Votos. pp. 71-79

"Sossegado yā el alzamiento de la Tarahomara, y pacificados los Indios inquietos, y reboltosos con la buena industria, y amoroso trato del P. Juan Maria passō adelante ā Visitar las Missiones de la Sonora, y Pimeria. Llegō ā la Mission de Nuestra Sonora de los Dolores, en que residia el sobredicho P. Francisco Eusebio Kino, se detuvo alli algunos dias, confiriendo los dos varios puntos muy importantes ā de aquellas Missiones, y despues llevando por Compañero al mismo P. Kino prosiguiō su visita, procurando en toda ella averiguar la verdad de varios, y encontrados informes, que havian remitido varias Personas assi al Señor Virrey, como al P. Provincial en pro, y encontra de aquellas Missiones. Porque especialmente los que las miraban de lejos, juzgaban, que era perder tiem- //77po el trabajar en ellas, pareciendoles, que los pocos operarios que havia eftarian con mayor fruto mejor ocupados en el cultivo de las Missiones antiguas. Pero los que las miraban de cerca, y experimentaban el fruto que los Padres Missioneros con sus trabajos, y sudores conseguian, no solo las aprobaban, sino que con instancia pedian ā Mexico provision de nuevos operarios, que fomentassen las Missiones fundadas, y procurassen fundar otras nuevas.

"Conformōse con el parecer de estos segundos el P. Juan Maria, porque haviendo visitado todas las Missiones yā fundadas, passō mas adelante ā visitar varias Rancherias de Gentiles, y hallō, que muchos de ellos desseaban, y pedian el Santo Baptismo, y ofrecian al Padre sus pequeños hijos, para que los baptizasse, con la palabra de embiar Padres Missioneros, que los instruyessen en la Ley santa de Dios; y viendo quanto fruto espiritual podian dār aquellas ~~[illegible]~~ tierras bien cultivadas, no solo calificō por temerarios los informes, que se havian hecho contra aquellas fundaciones, sino que del todo aprobō los favorables, y acabada la visita dixo con toda resolucion ā su Compañero el P. Kino: Estē V.R. seguro, que no solo no se tratarā de quitar ā la Pimeria alguno de los quatro Padres, yā concedidos, sino que vendrān otros mas, se cumpliō.

//78"Concluida la visita de las Missiones de Sonora passō ā visitar las de Cinaloa, y ā todas dexō mejoradas con los beneficos influxos de su santo zelo, y discrecion. Y los Padres Missioneros, quedaron muy consolados, y agradecidos al trato prudente, y amoroso, que en el Padre Visitador havian experimentado, y muy alentados ā trabajar en aquella nueva Christiandad, y de todo lo sucedido en la Visita, y de las nuevas cosechas de almas que podian esperarse en adelante informō latamente al P. Provincial."

A complete translation of Venegas' Salvatierra is Wilbur, Marguerite Eyer (ed. and trans.) Juan Maria de Salvatierra . . . by Miguel Venegas (Spain in the West, Vol. V) Arthur H. Clark, Cleveland, 1929.
See Pp. 134-136 for trsl. of above paragraphs.

GUEVAVI Map by Adamo Gilg, Feb., 1692.

In ABZ, IV, op. p. 144.

Apparently this is the first map (earliest turned up so far) showing Guevavi.

"Guebavi" is placed on the east bank of the river. South of it on the west bank is "Bacoancos." Just south of the latter on the east bank is "Onaitatgam." "S. Lazaro" is shown on the south bank at the river's bend and "S Maria." east of it on the south bank. San Cayetano and San Xavier are not shown.

Guebavi, Bacoancos, Onaitatgam, and S. Lazaro are depicted, each by a small mound identified in the key as "Pagum Gentilium." Santa Maria has a mound and cross to signify "Pagum inchoata convertionis."

Between S. Lazaro to the north and Cocospora to the south is written "P Petrus Sandoval Jucatanus."

On his trip with Father Salvatierra in January, 1691, Father Kino wrote that: "We then came to Cocospera, and this new pueblo was given over to Father San Doval." Memoir, I, 120. Father Barli succeeded Sandoval at Cocospera in c. 1693 (Rim, 270). If Gilg's map lists Sandoval at Coco then it must indeed have been drawn in 1692.

"El Padre Adān Gilg, de Rȳmarov, Moravia, entrō el la Compañīa hacia 1670, de 18 años. Hizo la profesiōn religiosa el 19 de marzo 1686 y pasō, el año siguiente, a Nueva España. Toda su vida de jesuīta la consagrō, en Mēxico, a los indios sonorenses (en la misiones de Santa Marīa del Pōpulo, San Francisco Javier y San Francisco de Borja). Algunas de sus numerosas cartas--verdaderas relaciones sobre sus misiones--y las que le dirigen los Padres generales, se conservan en el archivo romano de la Compañīa. Su carta geogrāfica de Pimerīa Alta y la mision de los seris la reproducimos en nuestro mapa 2. . . . " ABZ, IV, 155.

GUEVAVI Kino's second visit, Aug.-Sept., 1692

Misiones de Sonora y Arizona "Favores", Parte I, Libro 2°,

CAPITULO IV.

Entrada a los Sobaipuris al Norte.

No obstante la contradiction que avia, por constarme de la quietud de toda la Pimeria, por fines de agosto y prinsipios de //28 zetriembre de 1692 años, entrē con 50 cavalcaduras con mis sirvientes y con algunas justisias a los unos y otros sobaipuris del Norte y del Nordeste; estos estān en los valles del rio de Quiburi, al Oriente, y aquellos en los valles y rio de Santa Maria, al Poniente de los otros. La entrada fue de mas de 80 leguas de camino muy llano; allē los naturales muy afables y muy amigables, y en particular en la prinsipal Rancherīa de San Xavier del Bac, que tiene como 800 almas: les ablē la palabra de Dios, y en el Mapa Mundi (10) les enseñē las tierras y los rios y los mares por donde los padres veniamos desde muy lexos a traerles la saludable enseñansa de nuestra santa fee, y les dixe de cōmo tamvien los españoles antiguamente no eran christianos y que vino Santiago a enseñarles la fee; que al prencipio, en catorce años no pudo bautizar mas que unos pocos, de lo qual el Santo Apostol estava desconsolado, pero que se le apareciō la Virgen Santīsima y le consolō diziēndole que aquellos pocos convertirian a los demas españoles, y los españoles convertirian las demas gentes en todo el mundo. Y les enseñē en el Mapa Mundi, cōmo los españoles y la fee avian venido por la mar a la Vera Cruz y entrado a la Puebla y Mexico y a Guadalaxara y a Sinaloa a Sonora y agora a sus tierras de los Pimas a Nuestra Señora de los Dolores del Cosari, a donde ya havia muchos bautizados, casa y iglesia, campanas y santos, muchos bastimentos, trigo y mays, muchos ganados y mucha cavallada, que todo lo podian ir a verr y a aun desde luego preguntar a sus parientes mis sirvientes que allī iban en mi compañia: estas y las demas platicas de las cosas de Dios y del cielo y del infierno, las oyeron con gusto y me dixeron que querian ser christianos y me dieron unos parvulos a bautizar; estān estos Sobaipuris en un grandioso valle del rio de Santa Maria, al Poniente. Despues pasē a los otros Sabaipuris del Oriente del rio de San Joseph de Terrenate o de Quiburi, que distan como 30 leguas en su prinsipal rancheria, que es la de San Salvador del Baicatcan; el Capitan Coro y los demas me resivieron con todo agasajo; es verdad que los allē todavia algo menos dōziles que los antesedentes del Poniente."

Trsl. Bolton, Memoirs, I, 122-123. See also Rim, 266-270.

GUEVAVI Saeta's arrival in P.A., Oct., 1694

From Burrus (ed.) Vida "Inocente, apostōlica y gloriosa muerte del venerable Padre Francisco Javier Saeta . . . " Libro 1, Capītulo 1, Llegada del venerable Padre Francisco Javier Saeta a misiones:

"A mediado octubre de 1694, llegō de Mēxico a Mātape el venerable Padre Francisco Javier Saeta, cuando, al mismīsimo tiempo, venīa entrando a la visita de estas nuevas conversiones de esta Pimerīa el Padre Visitador Juan Muñoz de Burgos. Y asī que el dicho Padre Francisco Javier Saeta supo de esta entrada del Padre Visitador, vino a toda prisa a alcanzar a su Reverencia, en esta nueva y primera misiōn de esta Pimerīa, llamada de Nuestra Señora de los Dolores; en donde, despues de alguna deliberaciōn si el nuevo Padre misionero serīa mas necesario y se pondrīa en an Cayetano, al norte, o en San Ambrosio del Tucubabia, al norueste, o en la Concepciōn al poniente; el Padre Visitador señalō a dicho Padre Francisco Javier Saeta para la nueva misiōn de Nuestra Señora del Cabotca, en la Pimerīa del poniente y naciōn del Soba."

p. 59

GUEVAVI Kino's journey, Nov., 1694

On this trip to the Casa Grande Kino may have passed through Guevavi and Tuma.

Missiones, "Favores," Parte I, Libro 2°, Capitulo VIII:

"Por noviembre de 1694 entrē con mis sirvientes y algunas Justisias desta Pimeria hasta la Casa Grande, que assi le llaman estos Pimas, y es el rio caudaloso de Hila, que sale desde el Nuevo Mēxico, y tiene su origen cerca de Acoma. . . . "

For trsl., Bolton, Memoirs, I, 127.

GUEVAVI Kino's "Teatro" Map 1695-1696

"Teatro de los Trabajos Apostōlicos de la Compą de Jesūs en la America Septentrional, 1696"

For reproduction from original ms, see Rim, op. 272.

About this map Dr. Bolton says, "Original manuscript, in Kino's hand, in the central archives of the Jesuit Order. Prepared to illustrate Kino's book on the martyrdom of Father Saeta. Drawn partly or entirely in 1695, but the decorative title is dated 1696." pp. 607-608.

Guebavi" is shown on the west bank of the Santa Maria, "S. Caietano" on the east bank. "Aribac" shown. "Reies" on south bank of Sonoita Creek. "S. Luis" on west bank. (Bac on west)

"The Martyrdom of Father Saeta. Map of Pimería Alta and Northern Sonora, 1697."

For reproduction from original ms, see Rim, op. 290.

Bolton: "Illustrating with drawings the martyrdom of Father Saeta and intended to accompany Kino's book on that subject. . . . The data are almost identical with those on the corresponding parts of Kino's Teatro de los Trabajos, drawn in 1695-1696." p. 608.

"Guebavi" and "S. Cayetano" on the east bank. "S. Martin de Aribac" shown. "Reyes" on south bank of Sonoita Creek. "S. Luis." on east bank. (Bac on west)

"[illegible] Passo Por Tierra a la California . . . 1701"

Rim, op. 400, "From the original manuscript"

"Guebavi" and"S. Cayetano" on the east bank. Aribac not shown. "Reyes" on north bank of Sonoita Creek. "S. Luis" on the west bank. (Bac on west.) (See discussion of this map and its versions, Rim, 609-610.)

"Paso por Tierra . . . " a later version.

Memoir, I, op. 330.

Unlabeled dots are placed where San Cayetano and Guevavi should be on the east bank, San Luis on west bank, and etc. Apparently the labeler was really confused. The labels for these places are stuck out in the [illegible] Papagueria.

c. 1695-6

GUEVAVI Mentioned in Kino's "Inocente, Apostolica y Gloriosa Muerte" ~~after 1695~~

Burrus (ed) Libro VI, Capítulo I, "De los principios y progresos de la reduccion de esta Pimería":

"Luego despues, por los muchos naturales que, de varias partes del poniente y del nórte, venían a pedir el santo bautismo, pidió su Reverencia y consiguió otros cuatro Padres misioneros mas para esta Pimería. Y aunque fueron tan contradichos, que algunos dijeron y escribieron que no eran necesarios tantos; y, de hecho, en algo se malogró su venida de dichos cuátro Padres; en la visita del Padre Visitador [P. Manuel Gonzalez], y ~~su sucesor~~ Juan María Salvatierra, que entró hasta San Pedro del Tubutama, donde ya había uno [P. Antonio Arias] de los Padres nuevos; y a San Ambrosio del Tucubabia y a San Cayetano del Tumacácori, de donde llamaron a su Reverencia con una cruz; y a Santa María del Pilar, saliendo por Cocóspora . . . " p. 141.

Libro VI, Capítulo III, "Carta muy fresca del 8 de septiembre 1695 del general Juan Fernández de la Fuente al Padre Provincial Diego de Almonacir, del presente estado de esta Pimería":

"Porque todo lo que tenemos visto, y yo, en particular, de 16 años a esta parte, he tenido guerras y paces con esta nación; y he penetrado todas las habitaciones, que son muy pingües, para poder hacer misiones muy grandes y de muchas conveniencias; en particular, en el valle de Huachuca, y en el de Quíburi y en el de Santa María, Guébavi, Bacadéhuachi, San Lázaro, este de Cocóspora, el de San Ignacio: todos muy poblados, decentes; y que se pueden atraer, con mucha facilidad, muchas rancherías de sus contornos, por ser gente doméstica y laboría . . . " pp. 148-149

Libro VI, Capítulo V, "De las demás misiones incoadas de este nuevo rectorado de Nuestra Señora de los Dolores en esta Pimería":

"También hay casa de adobe y terrado, y muchos bautismos hechos, y cosechas de trigos y maíces para los Padres que, tanto ha, reales justicias, alcaldes mayores, generales y capitanes, y tenientes, tantos años, les han prometido, y nunca se los hemos dado, para los puestos siguientes:

MARGINAL NOTE: → "San Cayetano Tumacácori. San Gabriel de Guébavi. San Francisco Javier del Bac de los Sobaípuris

"En San Cayetano del Tumacácori, en San Gabriel de Guébavi, que están como 30 y tantas leguas, más al norte que Nuestra Señora de los Dolores; y en San Francisco Javier del Bac de los Sobaípuris, que dista como 60 leguas, al norte de este referido partido; y todos los tres referidos puestos estan en el río de Santa María del Pilar, con muchísimo gentío, en sus contornos, en particular, hacia el poniente, y hacia la mar de las Californias." pp. 156-157. (See Rim, 328, for trsl.)

GUEVAVI Kino visit, Jan., 1697

Misiones, "Favores," Parte I, Libro 5°., Capítulo IV, "Varias entradas al Nordeste y al Norte por orden del P. Visitador Oracio Polise y entriega del Partido de Cocospera al P. Pedro Ruis de Contreras."

"En 13 de enero de 1697 años entrē a los Sobaipuris de San Xavier del Bac, llevamos ganado mayor y menor y una manadilla de yeguas, y se dio principio a la estanzuela de San Luis del Bacuancos, con 60 rezes; tamvien havia ganado menor en San Cayetano, que lo havian traido los leales hijos del V.P. Francisco Xavier Saeta, recogiendolo en la Consepcion en tiempo de los alborotos de 95 . . . " p. 55.
(trsl., Memoir, I, 165.) (Rim, p. 356.)

Ortega, p. 330, adds nothing.

~~Kino visits~~ Vol mss

GUEVAVI Kino's visit, March, 1697

Ibid. (Missiones)

"En 17 de marzo de 1697 años entrē otra ves a San Pablo de Quiburi, tomē la buelta por San Gerōnimo, por San Cayetano y por San Luis, mirando en todas partes por lo espiritual y lo temporal de los hijos, bautizando algunos pārvulos y enfermos y consolando a todos con los muy paternales recaudos del P. Visitador, y aun del Sr. Alcalde Mayor y Gobernador de las Armas, avisāndoles juntamente a que estuviesen prevenidos a ir con los señores soldados a la entrada contra los enemigos de la Provincia Hocomes, Xanos, Sumas y Apaches. Tamvien al mismo intento y fin entrē otra ves a San Pablo de Quiburi; en 17 de abril me resivieron con cruzes y arcos puestos en los caminos.

"En este tiempo entreguē el Partido de Cocospora y Santa Maria al P. Pedro Ruis de Contreras, con ornamento entero o recaudo para dezir missa, buenos prinsipios de Yglesia y casa algo alaxada con 500 cavezas de ganado mayor y casi otras tantas de ganado menor, con dos manadas cavallada y buelles, sementeras &." p. 55.
(trsl., Memoir, I, 165-166; Rim, p. 356-357.)

GUEVAVI Kino-Manje-Bernal visit, Nov., 1697

Kino's account.

– Parte I,

Misiones, Libro.5°, Capitulo VI, "Entrada grande y muy pasifica de 22 señores soldados hasta el Rio Grande y ultimos Sobaipuris."

Capitulo VII, "Llegada al Rio y Casa Grande y buelta a Nuestra Señora de los Dolores, haviendo caminado de ida y buelta mas de 270 leguas de Pimeria."

"En 2? de noviembre de 1697 tomamos la buelta hacia Nuestra Señora de los Dolores, pasamos por la gran Rancheria y gran valle de San Xavier del Bac, en la qual y en sus contornos vimos y contamos mas de dos mil almas de gente toda muy domēstica y muy amigables. Hallamos y matamos ganado mayor y menor, y aun pan fresco y muy bueno que nos hizieron en el nuevo orno que mandē hazer en San Xavier del Bac. Llegamos a tener la fiesta de San Francisco Xavier en 3 de diziembre en la iglesia de Nuestra Señora de los Dolores, con missa cantada con muchas comfeciones y comuniones &. en accion de gracias de tan felis entrada, que la escrivimos los Señores Capitanes y yo, con relaciones largas de quatro o sinco pliegos . . . " p. 58.
(trsl., Memoir, I, 173-174. Rim, 377-378.)

* Memoir I, 173 says "six thousand"

There is a slip in Bolton's early translation here (Memoir, I, 173). Kino gave two thousand, not six thousand, as the number of souls seen and counted in and around Bac.

GUEVAVI Kino-Manje-Bernal visit, Nov., 1697

"LUZ" ORIG. IN AGN, HISTORIA, 393

Manje's account.

Luz, Seguna Parte, Captiulo V, "Del viaje que hice con el R. Padre Eusebio Francisco Kino y 22 soldados, a descubrir los 2 rios, tierras y nacion de los Pimas Sobaipuris del Norte, desde 2 de noviembre, hasta 2 de diciembre de 1697" en que tambien llegamos a las casas grandes y rio caudaloso de Jila; hostilidades que ejecutaron los enemigos y castigos que se les hizo para aplacar su orgullo, de que parte de ellos dieron paz el de 98."

"En 24, oido misa, proseguimos al Sur . . . llegamos a la ranchería de San Javier del Bac . . .

"En 26, oido misa y despedidos de los indios, proseguimos al Sur, por llanos, y pasando por la caja del rio que aquí se vuelve a sumir, y caminadas 20 leguas; ya noche llegamos al San Cayetano del Tumagacori donde hay 150 almas, y celebraron toda la noche con bailes y cantos nuestra llegada, y bautizó el Padre una niña de que fui padrino; dormimos en la casa de adobe y terrado que hay hecha; sus tierras fertiles y de riego como las del Bac.

"En 27, después de misa, proseguimos al Sur, y a 6 leguas llegamos a la ranchería del Guevavi, y recibiéndonos los indios con agasajo y contando 80 personas, proseguimos al Sur por el valle del rio arriba y a 7 leguas dormimos en la casa de adobe y terrado de la ranchería de Bacuancos, cuyos indios haciendonos todo buen hospedaje aguardándonos en 2 filas y predicándoles de Dios y sus misterios, les bautizó el Padre 4 párvulos y un adulto enfermo, y matamos una res, de 80 cabezas que cuidan para cuando tengan Padre y hay 90 personas. Son sus tierras fertiles como lo son todas las de las rancherías del rio abajo que pasamos con dilatadas dehesas de gramadales para cria de ganados y caballada." pp. 256-257.
(trsl., Karns, pp. 93-94.) Rim, 376-378.

Ortega adds nothing on p. 334. Nor does Decorme, II, p. 397.

The above has text checked against AGN, HISTORIA 393. Minor discrepancies in spelling and etc. following

* contado
** gramadales

And against "Noticias y descubrimientos en la Sonora pr los Jesuitas. y el Capitan Mange." Museo Nacional Mexico. BL FILM: M-M 1721 PART III. This is apparently a copy of chapters I through VIII of the Luz . . Segunda Parte. It is unsigned and undated.

• quienes celebraron
•• de la que
••• su padrino
•••• al mismo rumbo
••••• de adobe en la ranchería

minor discrepancies in this copy & above printed version

GUEVAVI Kino-Manje-Bernal visit, Nov., 1697

Manje's contemporary account. From ~~Biblioteca Nacional, Madrid~~ Mexico (Carlos Linga). Bolton photocopies.

cion de la Entrada que hize Con el
sse° Franco Kino, y Con 22 Soldados este ano de
Por horden de Se Dr Domn° Jironza = *

ia 24 del Corriente despues de Missa nos despedimos de los
aturales, y tomamos el Rumbo Siempre al Sur pasando
r las 4 rancherias pequeñas que arriva apunte que to
os nos rezivieron Con fina Amistad; y a poco mas de
edio dia llegamos a la Rancheria de San Francisco Xa
er del Bac, que dista 6 leguas, donde nos rezivieron
n Arcos, Cruzes, y Caminos limpios, y trayeron tan ta
undancia de Comida que la Mitad se les quedo; Tam
en nos tenian prevenido un Amazijo de pan, que hicie
on en dicha Rancheria fabricando un horno para este
fecto; aqui hicimos noche; y en la Casita de Adobes q.
eran hecha hallamos Como 15 fanegas de trigo de la Cose
a que hicieron para el Padre que estan pidiendo, y
ctualmente tenian Sembrado una milpa de dicho trigo para
/17v
para lo mismo; y tienen principios de Iglesia de Mayor y una
ranada que la Guardan Con todo Cuydado, aqui tambi
n nos dieron noticia de una mina de plata que esta al
riente de aqui a distancia de doze leguas, el metal
or lo que Pimos es de mucha ley, al parezer, despues de
sto Monte en un Caballo, y me fui acortar las Casas de la
ancheria la qual esta dividida en tres barrios en forma
riangular y Conte por todas 166 Casas y en ellas hechamos a
abria Como 830 Almas, esta es la mayor poblacion que hasta
qui haviamos Visto, en la qual ay muy buenas Tierras
e Maiz y todas de trigo de Riego, es Gente muy Lavoriosa y tra
ajadora; esta es la rancheria que salio la primera vez ha
ar el Albazo a los Enemigos Pimas Cocomas Cuando

Seta leguas que ay asta sus tierras donde les dieron, y
se entregaron los dos muchachos que trayeron de paz los
ales Sacamas y llevamos con nosotros; ofreciendose asi Es
, Como todos los demas Sobaipuris Nordestes, y Contra
s dichos Enemigos hasta Concluirlos, y que quedemos to
s En paz, para ver si por este medio pueden Conseguir
s Operarios que piden, aqui paramos el dia 25 por
e Comiera, y descansara, la Cavallada: desde aqui se
e el Capitan Choro, quien nos havia acompañado Cassi
do el Camino, y se le hico un Hatole bueno, y se ofrecio
estan pronto para ayudar a los Españoles Con toda su
nte, aquien En agradecimiento de lo Vien que lo hico
Se le
8 se le dio un Cavallo y se fue muy Gustoso; y luego nos
eron 3 Padrinos á Baptizar, y todos quedaron muy
ordenados =

a 26 del Referido mes de Noviembre, despues de Misa Sali
os de esta Ranchería Caminando al Sur, y llegamos a la
a de Rio que esta Cortado, y solo Vimos en un tanque
Agua fria que esta en la Misma Caja; en la qual
quedaron adormir los Soldados; y el Padre y Yo nos
espedimos, y pasamos adelante, ya una hora entrada
a noche, llegamos a la Ranchería de San Cayetano del
umagacuri que dista del Vac donde Salimos por la ma
ana 20 leguas Saliendo los Justicias á rezerirnos,
hallando Arcos y Cruzes por el Camio, y partida la
assa de adove que tienen hecha para el Padre que
escan rezerir, trayendonos de sus Comidas y Agua, y
si mismo nos llevaron a comer los carallos: aqui tan
en estan Cuydando Como 40 Obejas para el Ministro, y
or la mañana Contamos Como 30 Casas, y 150 Almas todas
avorias, aqui nos dieron una niña a Bautizar, que se lla
no Luisa Maria, la qual Apadrine =

- 27 despues de Misa Salimos de aqui Caminando al
ur, y parte al Sueste, ya distancia de 6 leguas llega

s a la Rancheria de San Gabriel de Cuevari; donde
s hicieron el mismo festejo que en las demas partes
Comida el^a Contando 20 Personas todas la mias Con
ndas tierras todas de rayo de Riego; y haviendo toma
8v do un refresco en la Casa de Adove que tienen hecha esta
sseguimos nuestro rumbo, y llegamos a la rancheria de
n Luis de Bacuancos distante de la otra 7 leguas haviem
Caminado 13 hicimos noche, en la Casa de Adove que tie
n hecha la qual tenian muy barrida, y con agua y de
s Comidas, aguardandonos la Gente en dos filas a quien
ablo el Padre Sobre su Salvacion, y trageron 4 Parbulos a Bau
ar, y con estos un Adulto que despues se caso en facie eclesie,
asi mismo los hallamos herrando 20 bezerros de 70 Reses
ue Ayudan para el Padre Misionero que Aguardan en
ta Rancheria ay Como 80 Almas, y se pueden agregar
ros muchos que estan a los Contornos; ay tambien Un
s tierras de labor, y todas de rayo de Riego, Sembrando
a milpa para la Yglesia que dando todos deseos de
r christianos =
a Siguiente 28 ... llegamos a San Lazaro que
sta Como 7 leguas...
luego prosiguimos tomando el rumbo para el Sur, y
a distancia de 6 leguas llegamos a la Mision de San Diego
Corospora

SIGNED BY MANJE. LOOKS LIKE IT'S IN HIS HAND '697

N EPILOGUE MANJE SAYS:

"... haviendo descubierto en el discurso del Camino 30 Ran
rias Contando en ellas 890 Casas y 4450 Almas..."

of PHOTOCOPY IN BOLTON RESEARCH SERIES, NO. 203.
written in Rim

GUEVAVI Kino,-Manje-Bernal visit, Nov., 1697

Bernal's account. Nov. 5 - Dec. 1

From MS original, AGN, Misiones, Tomo 26, BL film. PRINTED IN DOC. HIST MEX 3rd ser. 191-204.

sig^te dia Veinte y Seis Salí marchando para la ranchería
de S^n Cayetano ariendo Caminado todo El dia llegue a un ch[ar]
de Agua que aura doce leguas y allé dormí por ser ya Tarde, des
de aquí se adelanto m^ro P^e Kino.
El sig^te dia Veinte y siete Salí marchando para la dha ranchería
ría de S^n Cayetano que dista seis leguas saliendome a resivi
dor^r llamado Franco q las demas Justisias, y ariendo llegado
me resivieron en dos filas y a la entrada muchos arcos y cruces y
me dieron la bediensia haciendome el mismo agasajo que los an
tecedentes, Y tienen hecha una Casa Con sala y aposento am^ro
P^e Kino. tiene la ranchería Veinte y tres Casas y ciento y dies
siete almas, tambien se dgo mucho El dho Dor^r de las noticias
que se le dieron de la tierra adentro y se le hiso una platica como
a los demas.
El dia Veinte y ocho salí marchando hasta llegar a la ranche
ria del Dulcabri que dista seis leguas de la antesidente donde
me resivieron como en las pasadas y prosiguí asta la Estancia don
de tiene ganado m^ro P^e Y prosiguí asta llegar a la ranchería
de S^n Antn^o y me resivieron . . . "

[THIS DOC. SIGNED BY KINO, BERNAL, AND WITNESSES]

GUEVAVI Kino-Carrasco visit, Sept., 1698

Kino's accounts.

Parte I

Misiones,"Favores," Libro 6, Capitulo IV, "Otra entrada grande a la costa dela mar de la California en la qual se descubren y redusen mas de 4,000 nuevos indios Pimas que nos dan 435 parvulos a bautizar."

"Esta entrada o Mission la refiero en la carta que escrivi al P. Visitador, y es como se sigue: 'Mi padre Visitador Oracio Police: . . . Entre de ida y buelta mas de 300 leguas de camino y lleve conmigo al Capitan Diego Carrasco, actual Theniente desta Pimeria, quien tamvien de quenta de lo susedido, y visto al Sr. Alcalde Mayor y Governador de las Armas desta Provincia; y agora que acabo de llegar con toda prosperidad grasias al Señor, mientras saco en limpio la relacion diaria con su mapa, doi parte a V. Rev. de como en 22 de septiembre, dia del santissimo nombre de Maria Santisima, salimos deste pueblo de Nuestra Señora de los Dolores con el Governador de aqui y con otros siete sirvientes mios, y entrando con mas de 60 cavalcaduras hazia el Norte y Nortueste hasta el Rio y Casa Grande, camino de mas de loo leguas. . . . Nuestra Señora de los Dolores, y Octubre 20 de 1698 años. Muy siervo de V. Rev. Eusevio Francisco Kino." 501-2. p. 64.
(trsl., Memoir, I, 184-189. Rim, 394-395,)

"Relasion Diaria de la Entrada al Nortueste." AGN, Historia, Tomo 393.

Relacion diaria de la entrada al Nordueste que fue de Yda y Buelta mas que 300 leg[uas] desde 22. de Sett. hasta 18. de Octub[re] de 1698. hizo esta entrada y relacion el P.e Eusebio Kino natural de Trent[o]

. . . saliendo en la tarde de 8
Señora de los dolores para Nuestra Señora de los Remedios Con 25 cavalcaduras. otras 40 avia despachado Por delante 5 dias antes que nos aguardasen. de Refresco en San Xavier del Bac. y otras 20 mas de Sabinas dias dia a encontrarnos al Pimante en la Conclusion del Corazon. . . .

23 En 23 de Sep.e Saliendo de N.a Señora de los Remedios a las 3 leguas de Camino llegamos a dormir a S. Lazaro. Asiendo dejado en Corrada la fabrica de la Nueva Yglesia

En 24 Salimos para San Luis del Bacoanco
y su estancuela. y Llegamos. a medio dia Camino
Como de 9 leguas, El s^r Th^o nombro nuevo gov^or
de estas Rancherias. Matamos un vesero.
de los 60 Cavezas. de ganado Mai^or que aqui
Cuidan. y un Carnero de las. 92 cavezas que aqui
tienen de ganado menor. para el P.^e que de
Sean resivir. Con Una Manada de yeguas de
30 Cavezas. fuimos reseridos Con sumo
agasajo. trayendonos ~~a~~ untas de nosotros.
quando nos. hariamos prepasado de sus casas
tantas de sus Comidas tamales de mais frijol
y Calavasa Cosida y tatemada que Comiendo
y llevando p^a el camino q.^to quisimos dexamos
asi oy Como en otras ocasiones Cantidades de
lo q.^e nos sobrava. Esta tarde nos vinieron
haver tambien otras Justisias de otras Ran
cherias sercanas. En 25 Aqui en Sn Luis
y Las siguientes rancherias. adonde llega
mos nos dieron tres parbulos a Bautisar.
que fue Padrino el s.^r Teniente. a las tres
Leguas de Camino. llegamos a que lavi
a donde nos resivieron. Con Caminos Tan. avi
ertos que se avian Cortado Con acha ~~m~~ ^m.^o ar
boles grandes. Se dieron dos f.^s de gov.^no al
de quevard y al de los Teyes. en lugar de los
dos que los meses antesedentes avian muerto [?]
ha otras Seis leguas de Camino. llegamos a S.^n
Cayetano. a donde allamos otras 74 Cavezas
de ganado Menor. y una Milpa de mais
Madura Como de 40 fanegas de Cosecha q.^e
Promtia. Para el P.^e que desean,
Con su Casa de adove y terado. Como en Sn Luis

[KINO SEPT 1698 (?)]

al ponerse el sol. Salimos como otras
leguas de camino a dormir en parte
desde donde el dia Sig.te con mas facili
dad Pudiesemos llegar a los Sobaipuri:
y a su Primera agoncheria q.e
es la de S. fran.co Xavier del Boc.

"Relacion" is printed in Misiones, pp. 395-413.

* Printed as "visitas" SHOULD BE "VARAS"
** Printed as "matado" Could be "mevado","muiado", "mucado", etc. MUERTO
BELTON TSPT "EMVIADO" [illegible] MUERTO

" . . . Es notorio que aqui serca en estos contornos en Nuestra Señora de los Dolores Nuestra Señora de los remedios San Ignacio Santa Maria Magalena Santa Marta San Lazaro Santa Maria San Luiz Guebabi San Cayetano en los Reyes del Sono Ydag etc ay mas de 2000 almas . . . " p. 412.

Kinos ms checked against copy supplied to Manuel Luna
Part I, Music Nac. MEX, BL FILM M-M 1721, PART I.

* aun despues de havernos propasado de sus casas,
** q.ta
*** asi en esta como en otras partes cantidades
**** muchos
***** jornadas
**x muerto
***x que estaraia para cogerse, q.e seria como 40

GUEVAVI Kino-Carrasco visit, Sept., 1698

Carrasco's account.

AGI, Guadalajara 134. (CERTIFIED COPIES)

LETTER TO SEÑOR GRAL. DON DOMINGO JIRONZA PETRIS DE CRUZAT, DOLORES, OCT. 18, 1698.

"... Benimos por la Concepcion del Calabaca por el Subtutama, y por quanto assi azia el Norte en San Luis y en San Cayetano y en San Xavier del Baco Como al poniente en la Concep.on del Calabaca, en el Subuttama y segun me consta en otras partes he Visto que los natur.s tienen Casas prevenidas de Adobe y terrado y sus estanquelas de Zarado m.or y menor y mandadillas de Yeguas y Cosechas y Sementeras de trigo, Maiz y frijol que todo lo cuidan muy bien para los Padres Ministros que esperan y desean receivir = "

"DIARIO FHO POR EL CAPP.N DIEGO CARRASCO..."

"... En Veintte y tres de Septt.e saliendo de N.ra. Señora de los Remedios a las tres Leguas de camino llegamos a dormir a San Lazaro, haviendo encargado la fabrica de la nueva Yglesia: En Veinte y quatro salimos p.a San Luis del Bacoam y su estancuela llegamos a medio dia Camino de nueve Leguas, nombré muchos Ind.os destas Rancherias, tienen Cuydando sus.ta cavegas de Zarado maior p.a el Padre que con mucha Instancia esperan receivir dimas de una Manada de Yeguas de treinta cavegas: fuimos Recividos con sumo agasajo trayendonos muchas de sus comidas acudiendo a todo lo que se nos ofrecio con toda puntualidad, esta tarde nos Vinieron a ver otras Justicias de otras rancherias Sercanas = En Veinte y sinco llegamos en San Luis y las siguientes rancherias adonde fuer=

os truxeron al P.e Q.uino tres parbulos a baptiza-, los
ales apadriné; a las tres Leguas llegamos a Luchuni, a
nde nos recivi-on teniendo los Caminos limpios, hav.do
smontado muchos arboles grandes, les di varas de Bo=
ron.es al de Luebari y a el de los Reyes en su lugar de los dos
ue messes antes havian muerto = A ottras seis leguas
e camino llegamos a San Caietano adonde hallamos
ras Settenta y quatro cavezas de Ganado m.or y Una millpa
Mais ya para coxer como de quarenta fanegas de
secha que prometian para el P.e Tienen hecha Una
ssa de Adove y terrado como en San Luis; dieron
obediencia a el REY Nro. s.r Y quedaron muy consos=
dos en la Esperanza de que breve les embiaria Padres
ue les administrassen; Al ponerse el Sol salimos como
ras Como Otras [sic] tres Leguas de camino a dormir en parte desde
nde el dia siguiente con mas facilidad pudieramos
egar a los Sobaipuris y a su primera gran rancheria
ue es la de San Franco Xavier del Bac . . . "

LTON RESEARCH PAPERS, BL.
0 5 INCL PHOTOCOPIES OF CARRASCO DIARY, ETC.
C. 196-5 " TYPED TRANSCRIPTS + TRSL. " " "

GUEVAVI Kino-Mange-Gilg visit, March, 1699

Kino's account.

"Favores," Parte I,
Misiones, Libro 6, Capitulo VI, "Otra entrada grande en la qual se descubren mas de 80 leguas de tierras y gentes nuevas del Rio Grande, se da vista al Rio Azul, y se consiguen individuales notisias del cercano muy poblado y muy caudaloso Rio Colorado, y queda redusida la nueva Nacion Yuma."

" . . . desde 7 de febrero emprendimos esta entrada el Sr. Theniente Juan Matheo Manje, el P. Adam Gilg y yo, con algunos sirvientes y con mas de 90 cavalcaduras entramos por el Nortueste a San Marzelo del Sonoidag . . .

" . . . Pasando por San Francisco Xavier del Bac y por San Cayetano, llegamos grasias al Señor con prosperidad de buelta a Nuestra Señora de los Dolores en.14 de marzo. . . . "
(trsl., Memoir, I, 193-199.)

pp. 68-71.
Rim, 423, 501-2.

(haviendo caminado de ida y buelta 360 leg.)

GUEVAVI Kino-Mange-Gilg visit, March, 1699

Mange's account, in "Luz"

Luz, Seguna Parte, Capitulo VI, "Relación itineraria diaria que hice con los RR. Padres Eusebio Francisco Kino y Adamo Gil, jesuítas, por el Noroeste, a descubrir los caudalosos ríos Colorado y Jila y naciones Pimas, Yumas y Cocomaricopas, en que citan sus pueblos desde 7 de febrero, hasta catorce de marzo de 1699 de 380 leguas de ida y vuelta, campaña de los soldados."

/de Marzo/

"En 7, caminando al Sur por el río arriba y pasando por 4 rancherías a una legua una de otra, a las 6, llegamos a la gran ranchería de San Javier del Bac, donde se juntaron 1,300 personas a celebrar con bailes y cantos nuestra llegada, y quedamos por un temporal de lluvia 2 días, en que nos regalaron a su usanza y mostraron cien fanegas de trigo que cogieron, y tienen encerrado en la casa de adobe y terrado y el multiplico del ganado y manada de yeguas que cuidan, para cuando les den el padre evangélico que tienen pedido, y de sólo sus contornos se puede fundar una misión de tres mil almas con tan pingües tierras todas debajo de riego; y éstos /AGN, Hist. 393: ~~dias~~ word "dias" left out/, (los dos días que quedaron,) los empleamos en explicarles los misterios de Nuestra Santa Fe.

"En 9, salimos hacia el Sur con día lluvioso, y a dos /393: should read "4"/ leguas se levantó tan furioso huracán de aire y agua, que atollándose los caballos sin poder caminar adelante, nos obligó a parar. Cayó aquella noche enfermo el padre Eusebio Kino, que de la mucha humedad se le hincharon los pies y piernas, y no obstante lo gravado de su enfermedad instó que el /393: "al"/ siguiente día nos fuésemos, y a 3 leguas andadas al Sur y lloviendo siempre, le dió tales vómitos de cólera /393: "coleras"/, que viéndolo debilitado y con desmayos que le daban, paramos con muchos trabajos.

"En 11, habiéndosele con algunos remedios atemperado los dolores, hinchazón y calentura y detenídosele los vómitos al Padre, proseguimos el viaje al Sur y andadas 9 leguas, no pudimos /393: "podimos"/ pasar la creciente del río, por lo que caminamos otras 4 leguas de la banda del Poniente hasta enfrentarnos en la ranchería de San Cayetano del Tumagocori /393: "Tumagacori"/, de ~~donde~~ donde nos pasaron los indios un carnero por que se le hiciese algún guisado al padre enfermo, a quien vinieron a ver y se contristaron de su enfermedad y debilitacion.

"En 12, prosiguiendo al Sur por la vega del río a 6 leguas, llegamos al Guebavi y hablando con los indios y descansando /393: "hablado a los indios y descansado"/ un poco, caminamos otras 7 y llegamos a la ranchería de Bacuáncos, donde dormimos en la casa de adobe y terrado y matamos una vaca de las ciento que cuidan para cuando se les dé el Padre que há días piden para su instruccion y se les hizo plàticas de Dios y su Santa Ley." pp. 271-272. (trsl., Karns, pp. 125-126.)

Checked w/ AGN, Hist. 393

Also Bac Mun "following discrepancies noted:

• 30 almas ...dacos

..this is definitely "4" ..x con

GUEVAVI Kino-Mange-Gilg visit, March, 1699

Another account by Manje (see DiPeso, pp. 569-570)

From the Biblioteca Nacional, Madrid. Photocopy in the Bolton Research Papers, No. 203. (29 ff)

Relacion Ytineraria del nuevo descubrimiento q hizieron
Los Rdos Ps Eusebio Fran.co Kino y Adamo gil y el Cap.n Jn.o Matheo
Manje llevando el Cargo de Th.e de alcalde Ma.or y Cap.n
a guerra A descubrir Las Nuevas Naciones Eoleras Yumas
y Pimas desde 7 de febrero hasta 14 de Marzo deste presente
año de 1699 Caminando de ida y buelta 360 leg.s
Como Consta en la Diaria Relacion

. . . .

En 8 de Marzo despues de Misa Salimos de la Casa de esta Ran
cheria de S.n Xavier del Bac Caminando al zur y de
xando el Rio a M.o Yzquierda Ya distancia de 14 leguas
Volvimos a su Caja q Esta ya Cortado Y en un Paso q ay
de Agua muy fresca descansamos y luego proseguimos
El mismo Rumbo Y a las 6 leguas llevando Camina
do este dia 20 llegamos a dormir a la Rancheria de
S.n Cayetano de Tumagacore Gnias Naturales nos
Salieron a Resevir al Camino Poniendonos en el Ya
la Entrada Arcos y Cruzes y barrida la casa de ado
11/14 de Adobe y terrado de Pared q anteriormente nos tenian
hecha Para quando entravamos a estos descubrimientos do
de Paramos â. hazer noche; Este dia se festejo y Canto el
P.e Adamo Gil hasi Por la distancia tan larga deste dia Como
por el largo descubrimiento y la mucha Ancianidad en q se conoce
el fervoroso zelo q tiene de la Conversion de estas Gentilidades
Pues Con 60 años emprendio este descubrim.to

En 9 del Referido. despues de Misa Salimos Caminando al zur
y parte al Sueste Y a distancia de 6 leg.s llegamos a la Rancheria
de S.n Gabriel del Quiburi Sita en la Vega del mismo Rio
acudieron los Naturales el mismo Resevim.to q los demas

[MANJE MARCH '99 (2)]

riendo tomado un Refresco en la casa de pared de adobe y
ado q nos tienen hecha Prosiguimos el mismo Rumbo
las 7 leg.s llegamos a dormir a la Rancheria de S.t Luys del
coancos Cuios Naturales nos esperaron en la casa de Pared q
amos barrida Matando Una Vaca de las q el P.e Eusevio fran.co
no tiene puestas aqui Para darlas al P.e o Ministro q entrare=
del Referido mes de Marzo Salimos desta Rancheria de S.t Luys
Bacoancos... Y a las 7 leg.s llegamos
S.t Lazaro...

a las 6 leguas llegamos al Pueblo de S.t Iago Cocos
ca...

WHAT DATE DID HE SIGN IT?

A typed translation of this Manje diary accompanies the photocopies in Bolton Research Papers, No. 203. Trsl. of above portions follows:

"On the 8th of March after Mass we set out from the house of this rancherīa of San Xavier del Bac, travelling to the south and leaving the river at the left. At a distance of fourteen leagues we returned to its bed, which is now dry, and at a well of very fresh water which is there we rested and then we continued in the same direction and at six leagues, having travelled this day twenty, we arrived to spend the night at the rancherīa of San Cayetano del Tumagacori, whose natives came out to welcome us, on the road placing arches and crosses for us along it and at the entrance, and having swept the earth-covered and adobe walled house which previously they had made for our use whenever we might enter on these explorations. Here we halted for the night. Today Father Adamo Gil became fatigued and tired out because of the very long day's travel as well as on account of the extended exploration and his great age, from which one recognized his fervent zeal for the conversion of these hethen, for although he is sixty years old he undertook this exploration.

"On the 9th of the month after Mass we set out travelling south and part way to the southeast and at a distance of six leagues we arrived at the rancherīa of San Gabriel de Guebavi, situated in the vega of the same river, the natives giving us the same welcome as the rest. Having taken refreshmnt in the earth covered house with adobe walls which they have made for us, we continued in the same direction, and at seven leagues we came to pass the night at the rancherīa of San Luīs Bacoancos, whose natives lodged us in a walled house which we found swept, and we killed one of the cows which Father Eusevio Franciso Kino has established here to give them to the father worker who may come."

GUEVAVI Kino-Leal-Gonzalvo-Manje visit, October, 1699

Kino's account.

Misiones, "Favores," Parte I Libro 7°, Capitulo III, "Entrada a Mission del P. Visitador Antonio Leal en la Pimeria a los Sobaipuris del Norte y a la costa del Nortueste y del Poniente, de ida y buelta de 240 leguas desde 24 de Octubre hasta 18 de Noviembre de 1699 años. Hay en ella 23 bautismos, y se ven y cuentan como 7,000 almas."

"En 26, a las 9 leguas de camino llegamos a San Luis del Bacoancos, aviendo venido a ver al P. Visitador en San Lazaro los indios de Santa Maria; en San Luis donde contamos quarenta casas, como tambien en los siguientes puestos o rancherías de Guebabi y de San Cayetano nos resivieron con todo agasajo con cruzes y arcos puestos en los caminos, con casas de adove y terrado que tienen prevenidas para el Padre que esperan resevir, como tamvien para el dicho padre tienen y cuidan una Estanzuela con 70 cavezas de ganado mayor, con dos manadillas de yeguas, con 11 crias deste año y con 200 cavezas de ganado menor; item cosechas de trigo, de mais y frixol; matamos una res gorda y dos carneros para nuestro comer &.

"En 27, a medio dia llegamos a Guebabi; contamos 90 almas; muchos mas ay en la Rancheria de los Reyes al Oriente, que dista como 4 leguas; a la tarde passamos a San Cayetano, dormimos en la casa de adove y terrado, en la qual dixe Missa el dia siguiente.

"En 28, el Governador de San Cayetano diõ su hijito a bautizar al P. Visitador, como tambien le havia dado el suyo el Governador de San Luis; otros tres párvulos nos dieron a bautisar al P. Gonzalvo y a mi. A la tarde salimos a dormir a un aguaje del rio de este valle, 6 leguas de camino."

"En 29, a las 10 leguas de camino llegamos dos oras despues de medio dia a la gran Rancheria de San Xavier del Bac . . . " pp. 76.
(trsl., Memoir, I, 204-205.) (see Rim, p. 425,)501

GUEVAVI Kino-Leal-Gonzalvo-Manje visit, October, 1699

SEE DIARIES OF KINO SEPT. 15 1706 IN MEMOIR, II, 125-4

Manje's account in "Luz"

Segunda Parte

Luz, xxxxxxxxxxxx, Capitulo VII, "Viaje que hicieron los RR. Padres Visitadores, Antonio Leal, Eusebio Francisco Kino y Francisco Gonzalvo, jesuītas, con el Capitān Juan Mateo Mange, Antonio Ortiz y sirvientes, al Noroeste y nación Pima Papabota, desde 24 de octubre, a 18 de noviembre de 1699 años, de 270 leguas y bautizado 25 personas, y los indios que congregaron los soldados a pueblos cristianos, y castigos que hicieron en delincuentes."

"En 26, oīdo misa, proseguimos al Norte por el valle y vega del rīo abajo de fertilidad, y a 9 leguas andadas, llegamos a dormir a la ranchería de San Luis de Bacuancos, habiendo pasado por la de Quiquiborica; ambas de muchos fērtiles y apastados valles, tierras y campiñas y los indios naturales celebraron nuestra llegada con bailes, arcos y cruces.

"En 27, después del Santo Sacrificio de la misa, proseguimos por el valle y rīo abajo hacia el Norte, donde lleva su corriente, y andadas 6 leguas, llegamos a la ranchería del Guebavi o Gusutaqui, cuyo tītulo le dan por juntārsele otro arroyo de agua que corre del Oriente al Poniente en que están fundadas otras dos rancherías llamadas Sonoyta y Auparicoso en que hay como , 180 almas; proseguimos (después de haberles predicado) al Norte por el valle abajo hacia el Norte, y a otras 4 leguas llegamos a dormir a la ranchería de San Cayetano de Tumagocori /AGN, Hist. 393: Tumagacori/, cuyos indios excedieron con demostraciones de jūbilo, bailes, cantos, cruces y arcos enramados en nuestra llegada, y se les informō de muchos misterios de Nuestra Santa Fē.

"En 28, oīdo misa y predicado a los indios, prosiguieron los R. Padres en la celebración de 5 bautismos de pārvulos que les dieron, y yo por intērprete, al darles dos varas de justicia con listones y otras triviales dādivas, les explicuē como han de gobernarse, y el vasallaje y obediencia que han de rendir a Nuestro Rey y Señor natural y en estas funciones no pudimos /393: podimos/ salir hasta sobre tarde, en que caminadas al Norte 6 leguas, dormīmos en un aguaje del camino yermo y despoblado.

"En 29, oīdo misa, salimos de este paraje caminando al Norte por tierra placentera, y a lo leguas andadas, llegamos por meridie a la gran ranchería de San Javier del Bac . . . " pp. 275-276.
(trsl., Karns, 135-136.)

Manje's contemporary account. Bolton Papers, No. 203, 10 pp. photocopy.

Diario de la Entrada q̄ hizieron al descubrim.to de las Naciones
Pimas y Sobaipuris del Norte Noroeste y Poniente desta Prov.a
de Sonora Los PP.s Visitador Antt.o Leal Custodio fran.co Kino
fran.co Gonzalvo Jesuitas y Yo el Cap.n Juan Matheo Manje
autor desta Relacion y el Cap.n Antt.o Cortis Cortes Conductores,
Soldados desde 24 de Octubre hasta 18 de Nov.re de 1699 años
Caminando de Yda y Buelta 280 Leguas en q̄ se
hizieron 29 bautismos de Gentiles Adultos y
Parvulos de ámbos Sexos.

✓26 de Octub.r Salimos de S.n Lazaro Caminando al Norte
por un estendido Valle y Rio Con muchas tierras de
labransa todas debajo de Riego y a distancia de 9 leg.s
llegamos a la Rancheria de S.n Luis del Bacoancos
Cuios Naturales Gentiles nos Recivieron Con benevolencia
Pidiendo P.e Ministro Para Su Ynstruccion =

✓27 despues de Missa Salimos por el Valle y Rio a
Riva Siempre el Rumbo al Norte y a las 9 leg.s lle
gamos a la Rancheria del Guebabi Cuios Gentiles nos
ospedaron Con afabilidad En la casa de adore y terra.do
q̄ tienen hecha Para el P.e Ministro que piden; y despu.s
de averles hecho Un razonam.to Conserniente a esplicar
les algunos Misterios de nra. S.ta fe Bosquejamos el
mismo Rumbo Por el Valle y Rio a Riva y a distan
cia de 7 leg.s llegamos a la Rancheria de S.n Cayeta
no del Jumagacori donde dormimos Recivendonos
los Naturales Con afecto Es tierra fertil Para ciembras y toda la
✓28 la p.blacion En un recodo q̄ a modo de m.a luna forma el Rio
Juanecido de fondosa y espesa Alameda Cuios Gentiles nos
tienen 4 Parvulos a Bautizar Pidiendo de los Comun P.e
q̄ les Evangelizase =

✓28 Salimos desta Rancheria de S.n Cayetano del Jum.a

[MANJE, OCT. 1699 (?)]

ori. Sobre tarde Por avernos detenido assi a los Bautis-
os Como a esplicarles a los Naturales algunos Misterios
Nra Stª fe. Y a las 8 leg. el Rumbo al norte dormi
os en la Cama del Rio q se sume y corre por debaxo de
Arenas. Y a distancia de 8 leg.s buelve a salir y corre
asta la Gran Rancheria de S.n Xavier del Bac=
g/ del Referido mas de 8 ctu.s Prosiguiosos nro descan
miento Su derota al Norte Y a distancia de como 1 [0?]
quas llegamos a la referida Rancheria de S.n Xavier de
Bac...

[Signed by Manje, Luzes, Nov. 13, 1699]

From a typed translation in Bolton Papers, No. 203:

"On the 26th of October we set out from San Lāzaro, travelling north by an extended valley and river, with much land for tillage, all under irrigation, and at a distance of nine leagues we arrived at the rancherīa of San Luīs Bacoancos, whose heathen natives welcomed us generously, requesting a father minister for their instruction.

"On the 27th after Mass we set out up the valley and river, going always to the north, and at five leagues we arrived at the rancherīa of Guebabi, whose heathen lodged us with affability in the earth covered adobe house which they have made for the father minister for whom they are asking. After having made them a talk to explaing to them some mysteries of our holy faith, we continued in the same direction up the valley and river, and at a distance of seven leagues we arrived at the rancherīa of San Cayetano del Tumagacori, where we spent the night, the natives welcoming us with all affection. The land is fertile for crops. The settlement is in a recodo like a half-moom which is formed by the river and garnished with a leafy and dense alameda. Its heathen gave us four infants to baptize, asking in one accord for a father to evangelize them.

"On the 28th in the afternoon we set out from this rancherīa of San Cayetano del Tumagacori, having been detained both for the baptisms as well as to explaing to the natives some mysteries of our holy faith. Travelling eight leagues to the north we spent the night in the bed of the river, which disappears and runs underneath the sands and at a distance of eight leagues again emerges and runs as far as the great rancherīa of San Xavier del Bac."

GUEVAVI Kino visit, April, 1700.

Misiones, "Favores," ~~Segunda~~ II Parte, Libro 1°, capitulo III, "Relacion diaria de la entrada al Norte en orden a descubrir camino y passo por tierra a la California segun . . . "

" . . . saliendo en 21 de abril de 1700 de Nuestra Señora de los Dolores con tres Justicias deste pueblo, con siete sirbientes y con 53 cavalcaduras, unas mulares y otras cavallares, llegamos a Nuestra Señora de los Remedios. . . .

"En 23. Haviendonos dado tres pārvulos a bautizar salimos para San Lāzaro a donde sesteamos, y nos dieron una parvulita a bautizar, y para San Luis, en el camino nos dieron otras dos, una parvulita y una enferma adulta, y otro pārvulo al llegar a San Luis, a donde nos vinieron a encontrar las 5 Justicias de Guebavi con los de San Luis; matamos una res de las 150 que aqui cuidavan con una manada de yeguas y con 117 cavezas de ganado menor, con un buen tablon de trigo, mais y frixol que tenian, y con casa de adove y terrado, todo para el padre, que ~~tenian~~ con las demas cercas rancherias o pueblo incoados esperaban recevir.

"En 24. Salimos para Guevabi y San Cayetano; en Guebavi, a donde sesteamos, havia como 200 almas; en los Reyes del Sonoydag, 5 leguas mas al Oriente, se havia agregado el Capitan Coro con toda su gente que eran mas de 500 almas, el qual, 13 dias antes, en la Pascua de Resurrection, aqui en Nuestra Señora de los Dolores, se havia catequizado y bautizado llamāndose Antonio Leal; ~~con el Sr. Theniente desta Pinaria Juan Matheo Manje.~~ ~~[illegible]~~ en todas partes havia mucha mas gente y mas casas que quando seis meses antes entramos con el P. Visitador Antonio Leal y con el Sr. Theniente desta Pinaria Juan Matheo Manje. Tambien aqui en Guevabi havia 84 cavezas de ganado menor, y un buen tablon de trigo con mais y frixol de cosecha, y casa de adove y terrado para el P. que esperavan recivir. A la tarde llegamos a San Cayetano.

"En 25. Salimos para San Xavier del Bac de los Sobaipuris, camino como de 20 leguas . . . " pp. 94-94.
(trsl., Memoir, I, 232-234. See also Rim, pp. 501-502.)

GUEVAVI Kino's visit on his return, May, 1700.

Misiones, "Favores," ~~Segunda~~ Parte II, Libro 1°, Capitulo VI, "Mi buelta para Nuestra Señora de los Dolores y mi deseo y pretension de ir a vivir y hazer Mission en San Francisco Xavier del Bac, para estar mas cercano a tantas nuevas Naciones."

"En 3. En San Cayetano al salir el sol y al ir a decir Missa recivī carta del ~~R~~ P. Agustin de Campos, en que su Rev. me llamava a San Ignacio a ayudar a escapar de la muerte a un pobre delinquente, que tenian preso los soldados con intento y determinacion de apelotearle el dia siguiente, 4 de mayo. Respondī que iria luego despues de la Missa, y escrivī tambien al Alferez Juan Bautista Escatante [sic] agradecsendole la que havia recivido dos dias antes de San Xavier del Bac, y caminando esse dia mas de 25 leguas de camino, llegue casi a media noche a San Joseph de Hymeris, y el otro dia muy temprano a decir Missa a San Ignacio, y se logro escapar al preso de la muerte." p. 99.
(trsl., Memoir, I, 239-240.) See also Rim, p. 509.

√d by MS

GUEVAVI The Spanish league.

"The Spanish league according to the Enciclopedia universal, vol. XXIX, p. 1482, varied from about three and one third miles to about two and two fifths: 'Legua - medida itinerària de 20,000 pies, equivalente a 5,572.7 metros. . . . Legua de posta - 4,000 metros.' The distances indicated by Kino seem to follow the latter measure. See also DiPeso, The Upper Pima of San Cayetano de Tumacacori, p. 7 note 26." Burrus, Kino's Plan, 43, n. 28.

"In 1700, the Castilian League had a length of about 3.1 statute miles. . . . Kino's estimated distances, in most instances, are consistent with this value . . ." Ives, "Ysla," 195.

"A league at this period was about 2.40 miles or perhaps a little less." p. 12, note 1, Dunne, Sedelmayr. (Speaking of c. 1736.)

" . . . neither distance nor elapsed time could be measured with any great accuracy in Sonora in 1700 . . . " Ives,"Ysla," 192.

GUEVAVI Kino-~~Salvatierra~~-Manje visit, April, 1701; visit of soldiers, officials, etc.

Kino's account.

Misiones, "Favores," ~~Segunda~~ Parte II, Libro 2°, Capitulo X, "Saliendo de San Xavier del Bac a las 60 leguas de camino al Sur llegamos a Nuestra Señora de las /sic/ Dolores, y cartas de las Reales Justicias y Cavos Militares que en camino recevimos dela feliz victoria destos Pimas contra los enemigos desta Provincia de Sonora."

"En 11 de Abril, tomando nuestra derrota para el Sur, a las 18 leguas de camino llegamos a San Cayetano.

"En 12. Venimos a San Luis camino de 10 leguas, passando al medio dia por San Gabriel de Guebavi. En la Estancia de San Luis contamos las 340 rezes que havia. Hallamos que los soldados del Presidio, que siete dias antes havian passado por esta Estanzia con los indios de Cocospora y destos contornos, havia llevado a la guerra unas quantas rezes y unos carneros del ganado menor."

"En 13. Salimos para Cocospora, y dos dias despues para Nuestra Señora de los Dolores, que me detubo la carta siguiente del Señor Alcalde Mayor desta Provincia, Don Isidro Ruiz de Abechuco, que con los vecinos del Real de San Juan y de la Provincia de Sonora tambien havia hecho entrada al Norte contra los enemigos, y su Merced, en 14 de abril, desde Guebavi, me escrivio la siguiente fina carta: 'Acavo de llegar a este Valle y Pueblo de Guebavi, y he tenido noticias que me han dado los hijos Pimas que V. Rev. havia passado por aqui para su casa, que le asseguro he sentido el no haverme adelantado un dia para lograr la dicha de que nos viēramos y hablar con toda esta Nacion Pima, pues en ocasion estan juntos porque acavan de llegar de aver dado un buen porraso a los Apaches segun me dizen, y reconozco ser mucha la victoria que traen, porque no ay ninguno que no venga con su pedazo de cavellera . . . . Yo saldrē passado mañana deste Valle, y passarē con el favor de Dios por Cocospora para Bacanuche, ... Todos los Señores besinos y compañeros que vienen conmigo saludan a V. Rev. y al muy Rev. Padre Juan Maria muy de corazon, y que todos se guelgan muy mucho del felis viaje de V. Rev. y en particular los Capitanes Simon Rodrigues Soto y el Capitan Recalde, quienes tarvien se allan conmigo en este Balle y Pueblo de Guebavi. Y por no molestar a V Rev. no soi mas largo ni me esplayo en todo como yo quisiera. Yo salī con los vesinos para ir en alcanse y socorro de los Pimas, y como no pude llegar a tiempo para pelear con ellos contra los Apaches, desde Quiburi di la buelta a este Valle a verme y a hablar con estos Hijos, en que e tenido mucho gusto &. Todos los hijos saludan a V. Rev., y en partirular /sic/ el Governador de la Estansia Eusevio, quien me dixo despues de serrada esta saludara a V. Rev. y le avisara de que todos vienen buenos de su biaje.' Hasta aqui el General D. Isidro Ruiz de Abechigo (sic). Y luego se sigue la carta siguiente del Cavo de los Señores Soldados Juan Bautista de Escalante, y es como se sigue: 'Muy Señor Mio: . . . . Aora notisio a V. Rev. cōmo mi salida desta Frontera fue muy derrepente, de suerte que todos salimos sin bastimento ninguno para la campaña; solo unas pocas de tortillas en los coxinillos, por cuia causa la necesidad me obligō a matar en San Luis y en Guebavi dos carneros y un castrado, y juntamente mandē llevar de dicha estancia de San Luis un poco de

ganado al Soniodag, donde era la junta de los Indios, y haviendo detenido al Capitan Coro un dia, por matar dos rezes me pidieron ellos les diese tamvien algunas, por cuya causa matē 8 reses, dos para mi y seis para los Pimas, quatro vacas y quatro novillos, los dos grandes y los dos pequeños. Doy esta notisia tan por estenso para que V. P. R. Rev. determine en ella lo que mexor le paresiere, que estoy pronto a quanto V. P. R. Rev. dispusiere tocante al cumplimiento del montuo de todo ello, pues a mas de satisfaserlo lo agradesco, pues el mucho cuidado de V. P. R. Rev. de tener tantas Estanzuelas por diferentes partes nos es de mucho alivio, como lo ha sido en esta ocasion . . . . Presidio de Corodeguachi y abril 13 de 1701. B.L.M. de V. Rev. Juan Bautista de Escalante.'" pp. 131-134.
(trsl., Memoir, I, 292-298. See also Rim, 502, 462)

GUEVAVI Kino--~~Salvatierra~~-Manje visit, April, 1701.

Manje's account in "Luz"

LUZ, Segunda Parte, Capitulo VIII, "Relaciõn itineraria diaria del viaje que hice con los R. Padres Rector Juan María Salvatierra y Eusebio Francisco Kino, juesuítas /sic/, con 12 soldados y sirvientes, al Noroeste y costa del mar de Californía a descubrir paso por tierra para la Isla, desde 27 de febrero al 16 de abril de 1701 años, camino de 380 leguas de ida y vuelta."

"En 9, oído misa, proseguimos al Oriente por llanos apastados, y a 12 leguas, llegamos a dormir al gran poblado de San Javier del Bac, primero de la nación Sobaipuris y hallamos que la mitad de los varones habían ido a campaña con los soldados de la Compañía Volante de Sonora por la citación que el Alferez Juan Bautista Escalante, les hizo por febrero en nombre de su General D. Domingo Jirõnza por castigar la osadía de las 5 muertes de Pimas y caballada que robaron los enemigos apaches, jocomes y janos.

"En 11 de abril oído misa y despedidos de los indios, salimos corriendo el rumbo del Sur por el río arriba por llanos y campiñas apastadas, y andadas 20 leguas, llegamos a dormir en la casa de adobe y terrado que tienen hecha los indios de la poblaciõn de San Cayetano del Tumagocori /393: Tumagacori/ para cuando les den padre que los administre, festejándonos con júbilo y cantos.

"En 12, oído misa y despedidos de los indios, proseguimos el rumbo al Sur por la vega del río arriba, y a medio día llegamos al pueblo de Guevavi, y saludando a la gente y hecho plática de Dios y sus misterios, proseguimos al Sur por el valle arriba pasando por el rancho del ganado mayor que cuidan para el padre que piden, en el que contamos 400 vacas y 200 ovejas; proseguimos adelante, y andadas 12 leguas, ~~proseguimos adelante, y andadas 12 leguas~~, dormimos en la ranchería de Bacuancos en la casa del adobe y terrado en la que tenían encerrada la cosecha del trigo y maíz para el sustento del Ministro que también piden y dijeron que los soldados mataron dos reses para repartir a los indios Pimas que fueron a campaña, y hêcholes plãticas de los misterios de Nuestra Santa Fe, les bautizõ el Padre 5 párvulos.

"En 13, despedidos de los indios, proseguimos al Sur por el río y valle arriba por 4 rancherías de indios que hablamos, y a las 14 leguas, dormimos en el pueblo de Santiago de Cocospora . . . " pp. 291-292. (trsl., Karns, 168-169.)

GUEVAVI Kino-~~Salvatierra~~-Manje visit, April, 1701

Manje's contemprary account. Bolton Research Papers, No. 203, 24pp. photocopy.

...acion Yttinararia del descubrimiento que hizieron el P.e R.ve
...r.o Maria Salvatierra Y el P.e Eusebio fran.co Kino Jesuitas,
... Compañia del Cap.n Jn.o Matheo Manje Y el Ayudante
...icolas Boloques, Con otros 10 Compañeros Y Soldados, estos
... Costa del Ilm.o D.n Domingo Jironza Petris de Cruzatt p.r el
...eptentrion de esta America Consiguiendose (Segun el dictam.en
... Parezer de los Pas) Passo por tierra a Californias Contra la
...pinion de M.D Cosmographos q en Sus Mapas la han delineado por hisla; el qual hizimos por los meses de febrero Marzo Y Abril deste presente Año de 1701 ~~años~~

...l dia 9 de Abril ...

... llegamos a la gran Poblason de S.n Xavier del Bac que es el Primero de la Nacion Sobaypuri ...

10

En 11 de Abril Salimos desta Rancheria de S.n Xavier del Bac, el Rumbo del Sur Por el Rio a Riva de Cuio Rumbo biene Caminando al Norte Y declina al Norueste hasta Juntarse Con el Rio Grande de Gila al Poniente de las casas grandes q descubrimos el año de 1696 Y juntos corren al Poniente hasta bolverse ajuntar Con los Rios Azul. Y el Colorado q.e este ultimo es muy Caudaloso y todos juntos Entran en el brazo de mar de California en la altura de Poloboreal de 32 grados de alguros minutos en do parese tiene su fin otra Mar Juntandose la tierra de California Con la desta Nueva España en la Nacion Quiquima a do quedamos y osservamos de lejos Y lo Comprouan algunas noticias que de ello adquirimos, falta aora Todo verlo de cerca p.a verificar la Verdad Cuios Rios en el desenbocadero del mar llam.n el Rio del Coral. Segun Mapas Por Razon q.e Los Yndios labran unas Conchas Colorados hasta tornarlas Como cuentas Con la misma Similitud a las q llaman Corales Y los Bizcainos Españoles (En tiempos muy atrasados) que sulieron Y

[MAUDE, AP. 1781 (2)]

cubrieron jusgaron eran Cuentas de Coral muy fino
cuio motivo Yntitularon Con este epigraphe el dho Rio
nde o Colorado esto Supuesto buelvo a mi Relacion Y digo
las 20 leguas de camino llegamos adormir a la Rancheria
S.t Cayetano del tumagacori en la Casa de pared adove
rrado que para el P.e que piden tienen hecha dondenos tra
on de sus bastimtos los Naturales y en señal de amor =
2 Salimos desta Rancheria el Rumbo del Sueste por
vega del Rio a Riva Yam.o dia llegamos a la Rancheria
Quebari Cuios Gentiles nos Recivieron Con mucho a
sajo Y despedidos destos Yn Contim.te Prosiguimos la
sma derrota del Rio arriva Pasando por la estancia
Ganado Bacuno Y menor q.e Cuidan Para el P.e Minis
q.e Piden, del Cual Contamos 400 R.s y 150 del
ejuno; Prosiguimos mro Viaje Yandando Con Trabajo
12 leguas
OV 12 leguas nos alojamos En la Rancheria de S.t Luis del Bac[an]
os . . .

[Signed Ygnacio Polonia April 17, 1701]

From the translation in Bolton Research Papers, No. 203:

"On the 11th of April we set out from the rancherīa of San Xavier del Bac toward the south up the river which runs from this direction toward the north inclining to the northwest until it joins with the Rio Grande de Jila at the west of Casas Grandes which we discovered in the year of '96 and which together run to the west until they join with the Rios Azul and Colorado the rest of which is very large volumed and all together enter into the arm of the sea of California in north latitude thirty-two degrees and some minutes where apparently they say has its end the land of California joining with that of this New Spain in the Quiquima nation as we saw and observed from a distance and as is substantiated by some reports which we acquired concerning it, there lacking now only to see it close at hand in order to verify the truth. There rivers at the disemboguement of the sea they call the Rio del Coral according to maps for the reason that the Indians work some red shells making them into shape of beads similar to those which they call corals and the first Spaniards in times very long past who ascended and explored thought they were beads of very fine coral for which reason they applied this epigraph to this Rio Grande or Colorado.

"And so I return to my narrative and say that after travelling twenty leagues we came to spend the night at the rancherīa of San Cayetano de Tumagacori in the earth covered house with adobe walls which they have made for the father for whom they are asking and to which the natives brought us their provisions as a signs of love.

"On the 12th we set out from this ranchería toward the southeast up the vega of the river and at noon we arrived at the ranchería of Guevavi whose heathen welcomed us with warm hospitality and having said goodbye to them we immediately continued in the same direction up the river passing the cattle, sheep, and goat ranch which they are tending for the father minister whom they are requesting where we counted four hundred cattle and one hundred and fifty sheep. We continued our journey and having travelled twelve leagues we lodged at the ranchería of San Luys del Bacoancos, . . . "

c. July,
GUEVAVI Arrival of Father Juan de San Martin, 1701

Kino's account.

Misiones, "Favores," ~~Segunda~~ Parte II, Libro 2°, Capitulo XIII, "Entran 4 nuevos Padres Missioneros a esta Pimeria."

"~~Los dos Padres~~

"Con la entrada del P. Visitador Antonio Leal que se hizo dos años antes, y la refiero en la primera parte, y con los informes de su Rev. y de otras personas zelosas del servicio de ambas Magestades, este año de 1701 el P. Provincial Francisco de Artcaga nos envió 4 Padres nuevos para esta Pimeria, y aunque no faltaron las acostumbradas contradictiones y opposiciones, entraron a los Puestos y Nuevos Pueblos que les fueron señalados por el P. Visitador; hallaron la mucha gente dōcil, y ganados y sementeras y cosechas y principios de casas y Ygleseas, que su Rev. havia visto con sus ojos, y quedaron muy contentos con grandes esperanzas de hazer acā adentro unas muy floridas Missiones como lo dixeron y escrivieron a mi y a otras personas en diferentes ocasiones.

"Los 4 Padres que entraron fueron los siguientes: El P. Juan de San Martin entrō a las 3 Rancherias o Nuevos Pueblos de San Gabriel de Guebavi, San Cayetano y San Luis, que distan de Nuestra Señora de los Dolores al Norte como 30 leguas. . . .

". . . En todas partes se fabricō y edificō con muy buenos principios en lo espiritual y temporal.

"En Guebavi en pocos meses acavamos una casa y yglesia pequeña pero aseada, y echamos los cimientos de una Iglesia y casa grande. Y el P. Juan de San Martin, al entrar por San Ygnacio, en 30 de Junio, me escrivió la siguiente carta:

"'Ayer tarde por el agua que fue mucha no salimos de San Ignacio para Himeres, aunque las cargas y almofreses ya se havian ido, y como no hay nada acaso respecto de Dios, dispuso su Magestad mi detention para que reciviesse la de V. Rev. y viesse por ella la muchīssima caridad que V. Rev. me haze, ofreciendo de assistirme con todo lo necessario para los Pueblos Nuevos; adonde me señala la Santa obediencia &.'" pp. 139-140.
(trsl., Memoir, I, 302-304. See also Rim, pp. 510-512.)

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GUEVAVI Kino tells of his assistance to the new Fathers, Oct. 18, 1701.

Doc.

Burrus, Kino Reports to Headquarters, No. XII, pp. 96-99.

Kino to Father General Tirso Gonzālez, Dolores, Oct. 18, 1701. Excerpt:

" . . . Y me holgara muy mucho que para esso viniessen P. Ps. señalados de Europa, por haver por acā tanta oportunidad de medios temporales, que a los 4 nuevos P. Ps. que estos meses han venido a esta Pimerīa, les he dado y yrē dando estos dos o tres meses, como 700 rezes etc. y mucho mās les van dando los demās P. Ps. deste retorado y provincia de Sonora.

"Tambien a este fin tengo prevenida una estancia nueva con mas de otras mil reces; y otra con mās de dos mil rezes, mucho ganado menor, y mucha cavallada y mulada y manadas de yeguas y alabores de muy mucho trigo, mazes (sic) etc. "

" . . . I would be very happy if Fathers were designated from Europe for these missions, since so many temporal means are at our disposal. To the four new Fathers who these past months have come to this region of Pimerīa, I have given and shall continue to give during these two or three months some seven hundred head of cattle etc., and other Fathers of this Rectorate and Province of Sonora are giving them much more.

"Also, for this same purpose, I have a new ranch stocked with more than a thousand head of cattle, another ranch with two thousand, many sheep, horses and mules, droves of mares, fields planted with wheat, maize etc."

An alternate translation of this letter is in Lockwood, With Padre Kino On the Trail, pp. 118-119.

" . . . It would please me very much, too, if for that purpose Fathers be designated to come from Europe, for there is here such opportunity in material resources that, to the four new Fathers who during these months have come to this Pimerīa, I have given and shall continue to give these two or three months, about seven hundred head of cattle, etc., and the other Fathers of this Rectorship and Province of Sonora are sending them much more. I have provided for this purpose, also, a new ranch with more than two thousand head of cattle, many small animals, and many horses and mules, and droves of mares, and fields with much wheat and corn, etc."

GUEVAVI Kino visit, Nov., 1701.

Misiones, "Favores," ~~Segunda~~ Parte II, Libro 3°, Capitulo II, "Mi salida de Nuestra Señora de los Dolóreos [sic] para los Quiquimas de la California, que distan 200 leguas, con 12 sirbientes, y llegada a San Marcelo, camino de mas de noventa leguas."

"En 3 de Noviembre de 1701. Haviendo despachado un dia antes cinco sirbientes con la remuda y con dos carguillas, salī temprano del pueblo de Nuestra Señora de los Dolores y llegue a decir Missa y hazer tener Finados a Nuestra Señora de los Remedios, y a la tarde passe al tercer pueblo de Cocospora.

"En 4. Haviendo dicho la Missa de los Finados llegue a medio dia a San Lazaro y a dormir a San Joseph de Guebavi passando por San Luis, adonde matamos una rez para que sembrasen el trigo de la iglesia, y embie recaudos a la Rancheria de los Reyes del Soniodag, seis leguas al Oriente, al Capitan Coro y a su mucha gente.

"En 5. Haviendo dicho Missa en la nueva y muy asseada Yglesita que poco antes havia fabricado el P. Juan de San Martin (y su Rev. a la sazon havia salido a curarse) y yo la havia mandado techar y blanquear, salī al Poniente para San Ambrosio del Busanchi, y passando por los confines de la Nueva Estancia de San Simon y San Judas del Siboda, adonde havia como mil rezes y siete manadas de yeguas, con bastante cavallada y mulada, todo para las Nuevas Missiones que se fueren fundando, a las 15 leguas de camino llegamos a dormir en un buen paraje de otro Soniodag, 6 leguas antes de llegar a San Ambrosio del Busanic." pp. 142-143.
(trsl., Memoir, I, 307-308. See also Rim, 466-467.)

Ved. 1711

GUEVAVI Kino reiterates his assistance to the new Fathers, Feb. 2, 1702.

Headquarters, Doc. No. XIII, pp. 100-105.

Kino to Father General Tirso Gonzalez, Dolores, Feb. 2, 1702. Excerpt:

"Para el fomento de medios temporales destas nuevas conversiones, tengo prevenida una estancia con mil reces, y con siete manadas de yeguas, y con bastantes bestias caballares y mulares, y con ganado menor para las nuevas missiones que se fueren fundano; como, gracias al Señor, estos meses passados vinieron 4 Padres missioneros nuevos, para 4 nuevas missiones desta Pimería; y he dado a sus Reverencias como 700 reces, sin llegar a las 1000 ariva referidas. . . ."

"To improve the temporal status of these new missions, I have stocked a ranch with a thousand head, seven droves of mares, with enough horses, mules and sheep for the new missions as they are being founded. Thus, thanks to God, during these past few months, four new missionary priests arrived in this region of Pimería, and I gave the Fathers some seven hundred head without reaching the thousand mentioned above. . . . "

Alternate translation in Lockwood, Trail, pp. 120-121.

"For the temporal support of these new conversions I have prepared a ranch with a thousand head of cattle, and seven droves of mares, and with quite a number of horses and mules, and with sheep and goats for the new missions that may be founded; since, thanks to the Lord, four new missionary Fathers have come recently to take charge of four new missions in this Pimería and I have given to their Reverences about seven hundred head of cattle, without touching the one thousand mentioned above."

GUEVAVI Kino may have passed through on his trip to San Xavier, c. Oct., 1702.

"Favores,"
Misiones, Parte II, Libro 5º, Capitulo III, "De otras dos entradas que hize al Poniente y al Norte mirando lo espiritual y temparal [sic] de los pobres Naturales."

" . . . Despues empesē tambien la muy grande Yglecia de San Xavier del Bac, en los Sobaipuris, que dista como 60 leguas al Norte de Nuestra Señora de los Dolores, y en todas partes estava la muy pingue y muy cantiosa mies de las almas tan madura, que assi yo, como algunas otras personas amantes del adelantamiento destas Nuevas Conquistas y Nuevas Conversiones fuimos de parecer ~~de parecer~~ combenia que yo fuera a México a procurar de conseguir los tan necessarios Padres para el remedio de tantas almas. De vuelta destas mis peregrinaciones de cuenta dellas al P. Visitador Antonio Leal, y en 3 de noviembre me escrive su Rev. . . . " pp. 181-182.
(trsl., Memoir, I, 373-374.)

[Where is Kino's informe of ~~this~~ this trip: Kino to Leal, c. Oct., 1702?]

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(trsl., Memoir, I, 373-374.) di ms

[Where is Kino's informe of ~~this~~ this trip: Kino to Leal, c. Oct., 1702?]

(cd ms)

GUEVAVI Campos promises to send 25 beeves to Guevavi, Jan., 1703

Misiones, "Favores," Parte III, Libro 1°, Capitulo II, "De las una, (sic) la entrada destos Pimas contra los enemigos Apaches."

" . . . que tan a menudo y todos los años asian los enemigos Apaches, tratamos por aora al Poniente aser una entrada con los Pimas a las tierras por donde suelen andar y benir dichos enemigos Apaches, pues en otras muchas ocaciones estos Pimas an conseguido varios felises buenos susesos y victorias, y en este punto en 28 de enero el P. Agustin de Campos desde su Micion de San Ignacio me escrivió lo siguiente: 'V. Rev. trate con los Hijos Sobaipuris (son los Pimas del Norte) agan una campaña en aplacando un poco el tiempo, que yo ofresco concurrir con 25 reses puestas en Guevavi &.'

" . . . a finet 5 MS /sic/ deste año de 1703, avisē al Capitan Coro y a la gente Pima y Sobaipuris del Norte que icieran entrada a las tierras por donde andan y salen los enemigos Apaches, cosa que con algunos buenos sucesos de nuestros Pimas les fue de mucho freno a los enemigos Apaches para que algo menos se nos binieran por acā, asia esta Pimeria dichos enemigos." pp. 190-191. (trsl., Memoir, II, 27.)

Vide MS

GUEVAVI Mentioned in Kino's letter to the viceroy, Feb. 5, 1703

This is the letter published by APHS in 1961 as Kino's Plan, translated and annotated by Ernest J. Burrus, S.J. It appeared in spanish in ABZ, IV, 484-490. The original is now in BL.

From Kino's Plan, p. 30:

"~~In this vast province of Pimería~~ there are many other towns ~~that~~ have ~~already been established~~ and ~~are~~ in ~~advantageous~~ locations, but ~~are still without~~ the necessary missionaries. ~~These towns~~ are as follows: (1) Nuestra Señora de la Concepción del Cabotca; (2) San Pedro y San Pablo de Tubutama, to the west; likewise (3) San Francisco Javier del Bac, and (4) San Gabriel del Guebavi, [Kino wrote it "Guebāvi"; cf. reproduction of this paragraph of original document, op. title page.] to the north; also (5) San Ambrosio del Būsanic and Tucubabia; and (6) San Marcelo del Sonōydag to the northwest. In all these recently established towns a beginning has been made through numerous baptisms; there are herds of cattle and flocks of sheep and droves of horses; there are cultivated fields where wheat and corn are harvested, churches and dwellings have been erected. All this the natives watch over diligently in behalf of the missionaries they hope to receive."

For background see Father Burrus' introduction.

...There are many other villages begun, and in good location, but they lack the necessary father missionaries. They are the villages and good locations which follow: I. Nuestra Señora de la Concepción del Cabotca (Cabotca); II. San Pedro y San Pablo del Tubutama to the west; III

GUEVAVI Mention of Father San Martin at Pitiqui, March-April, 1704.

Misiones, "Favores," Parte III, Libro 3°, Capitulo VII, "Mi llegada a San Joseph de guaymas, y los Gentiles que descubren este nuevo Derecho y breve camino."

"Con el buen avio y buenas Grazias que con su mucha Caridad para este camino me dieron el P. Rector Adamo Jil, en Santa Maria del Pōpulo, y el P. Juan de San Martin, en San francisco, y en la Santīssima Trinidad del Pitiquin. . . . " p. 235.
(trsl., Memoir, II, pp. ~~29~~ 93-94.) See Rim, 526-529.

Ibid., Capitulo VIII, "Mi buelta de San Joseph de Guaymas a nuestra Peñora de los Dolores, de donde por este nuebo Camino se remiten dādivas para los Guaymas y para la California."

" . . . Llegue a la Santīssima Trinidad del Pitiquin y a San Fracisco [sic], Pueblos que administraba el P. Juan de San Marttin, a donde resivī mil agassajos de su Reverenzia . . . " p. 236.
(trsl., Memoir, II, 96.)

Vet MS

GUEVAVI Description of Pimeria Alta missions by Kino, 1706.

Misiones, "Favores," Parte 4°, Capitulo I, "Con las noticias de que vienen padres de Europa se nos prometen operarios para estas nuevas comverciones y se nos piden y se dan ynformes del numero de los padres que en ellas se nesecitan."

" . . . informe . . . con su muy distinto mapa assi de los 9 pueblos que actualmente estavamos administrando los 3 padres que viviamos en esta Pimeria el P. Agustin de Campos en San Ignacio en Santa Maria Magdalena y San Joseph de Imiris, el P. Geronimo Minutuli en San Pdero [sic] y San Pablo del Tubutama Sta. Thereza y San Antonio del Uquitoa y yo aqui en Nra. Sra. de los Dolores, Nra. Sra. de los Remedios y Nra. del Pilar y Santiago de Cocospera como de las otras 5 limosnas que para otros 5 padres nuevos y 5 nuevas missiones tenia consedido su Real Magestad que Dios guarde y que con eso desde luego ademas de los de los 3 padres missioneros que aqui estavamos en nuestros tres ya acentados partidos o missiones podian venir a lo menos otros 5 para otros 5 buenos partidos, o Misiones Nuevas, y assi que el IV P. pimico podia venir para Nra. Sra. de la Consepcion del Caborca, para San Diego del Pitquin, y para San Valentin; el V. P. para Sta. Maria, San Lazaro y San Luys, el VI Padre para San Ambrosio del Busanic, S. Getrudys [sic] del Saric y San Bernardo del Aquimuri, el VII padre para San Xavier del Bac, San Agustin y Santa Rosalia de los Sobaipuris, el VIII padre para Sta. Ana de Quiburi, para San Juachin y para Sta. Cruz adonde vive el afamado Capitan Coro. Pues en todos estos puestos o pueblos ya incoados ay mui buenos prinsipios de christianidad y de casas en que bivir y de iglecias en que dezir missa y de sementeras y cosechas de trigos y de maises y de ganados mayor y menor y caballada que los naturales años a cuidan con toda fidelidad para los padres que piden y esperan recevir." p. 302.
(trsl., Memoir, II, 181-182.)

[Where is this Kino map?]

About Kino's hopes for five new Fathers, Decorme says:

" . . . Con la promesa de nuevos Padres, se puso el P. Kino a construir o reparar seis nuevas iglesias en los lugares más poblados: Magdalena, Busanic, San Lázaro, Sta. María, . . . Ya pronto tuvo al corriente sitios para cinco nuevos misioneros: uno en Caborca, Pitquín y S. Valentín; otro en Sta. María (Suamca), S. Lazaro y S. Luis Bacoancos; un tercero en Búsanic, Sáric, y Aquimuri, un cuarto en S. Javier del Bac, S. Agustín y Sta. Rosalía de los Sobaypuris, y el último en Sta. Ana de Quiburi, S. Joaquín y el viejo Santa Cruz donde había vuelto el jefe Coro.

"Este ensueño no lo había de ver realizado el P. Kino en sus días." II, p 412.

SEE MENCIES, II, 183-4 FOR A PARALLEL TO MSS. 9-15-1706

GUEVAVI Description of Sonora missions by Manje, Dec., 3, 1706.

ORIG. BNMod

NC FRACTIONS OF GUEVAVI

15 pp. photocopy in Bolton Research Papers, No. 203. (also trsl.)

Conclusion de esta Obra y nota del estado pres^te Espiritual, y temporal que tienen estas Misiones de la Prov^a de Sonora y lo mucho que combendra El fundar con nuebo Presidio de quarenta Ō mas Soldados para reprimir y obviar las osteilidades, y Imbasiones de las Naciones enemigas de los muchos robos y muertes de Christianos que asen por los Cam^os

... y al presente ay en esta nasion firma fundadas 3- Misiones la Primitiva de Nuestra Señora de los Dolores que ha 20: años que empesso y administra El P^e Eusebio fran^co Kino R^tor dos bezes Con otros 2 pueblos de bista q^e son el de Nuestra Señora de los Remedios y ss^n Tiago de cocospora, todos tres Con grandes y Yglesias, y bien adornadas y edificadas p el dho P^e La seg^da Misiones la de ss^n Yguasco Catholica, que had ministra el P^e agustin de Campos, Con otros dos Pueblos de bista el de ss^ta Mª Madagalena [sic], y el de ss^n Jo^seph de Ymuris, Con las fabricas de templos principios a Concluirse; ambas bien probeidas de mucho numero de ganados Mayores y menores Caballadas Yeguadas y muladas: La Tersera mission es la de Se^r P^o del Tubutama, Cuio Operario es el P^e Ferm^no Minutuli (Q^e Dios Con ayuda del P^e Eusebio Kino) y siendo mision pobre, en el Periodo de un año a edificado Una Yglesia grande, y capaz proxima acabarse; Cuios naturales de las 3 Misiones son bien instruidos en los Misterios de la fee que el zelo incansable de los P. P^es les han ministrado Con su feruorosa Predicasion de espiritu en q^e nos alunos p^r Dios: Tambien la Pobla[illegible]

[MAUJE, 1706 (2)]

rsacion del calorco, Petiquin, s^ta M^a y otros es
an Yn quadas Comprincipios de ganados trigo y meiz
ara q^do benigan Ô Peraire que las administren; todas
as quales Con fe- Tiles y pingues rios y valles de tierras
le semanteras; y opima y fondosca arbolada ...

[signed by Ramirez, Cacamuchi, Dec 3, 1706]

In reply refer to:
H2223

Tumacacori National Monument
Tumacacori, Arizona.

January 20, 1957

Memorandum

To: General Superintendent

From: Superintendent, Tumacacori

Subject: Excavation, Stabilization of Guevavi Mission Site

The owners of the site of Franciscan Guevavi have expressed an interest to us officially that they would welcome a scientific excavation of this mission with the ultimate aim of preserving the remains through stabilization. Mr. McCrary has photographed the building and talked with them as to the various methods of stabilization that might be employed, which has further enhanced their interest.

In discussing this with the owners I have assured them of our official interest in the project but I have been negative in making any statements as to any NPS participation in excavating or stabilizing this site.

We discussed with Wm Wasly, Archeologist, U. of A. staff, as to the University's possible interest, and it was his tentative opinion that they would be. His immediate thought was that a graduate student might undertake the project sometime in the future. He will take this matter up with Dr. Haury and if the project is acceptable to him, further negotiations will be forthcoming. This office will facilitate arrangements for the parties concerned.

Any suggestions or comments from you or your staff are welcome.

Ray B. Ringenbach
Superintendent

Department [illegible]
[illegible]

January 25, 1927

Memorandum

To: [illegible]

From: [illegible]

Subject: [illegible]

The problem of the size of [illegible] must be considered in relation to [illegible]. Mr. [illegible] the [illegible] [illegible] [illegible].

[illegible]

[illegible]

[illegible]

UNIVERSITY OF ARIZONA
TUCSON, ARIZONA

FOUNDED AS A TERRITOI
MUSEUM IN 1893

ARIZONA STATE MUSEUM.

February 14, 1957

Mr. Ray B. Ringenbach, Superintendent
Tumacacori National Monument
Tumacacori, Arizona

Dear Ray:

Thanks for taking care of the arrangements for a meeting with Mrs. Wingfield. Dr. Ray Thompson and I will be at the Monument about 9:30 a.m., Saturday, Feb. 23, unless we hear from you that the arrangements have been changed.

Unfortunately, Dr. Haury will not be able to join us. Since we began making plans for this date, a function which he is obligated to attend has been changed to this same date. I suggested that we might be able to arrange the meeting for some other time, but his schedule is so full this spring that it seems best to go ahead without him. He very much regrets not being able to attend our meeting, and he would rather have us go ahead with it than to risk a whole series of postponements.

Before coming down I will have another talk with Dr. Haury in order to clarify our official position, capabilities and limitations in any program for the excavation of Franciscan Guevavi.

Until Feb. 23,

Sincerely,

B

W. W. Wasley
Archaeologist

CALABAZAS

Mission Period:

Rev. Stoner writes that Calabazas is not mentioned in the earliest accounts of mission activity in the Santa Cruz Valley. In 1756 the name appears in the records of the church at Guevavi. Englehardt wrote that in 1758 Fr. Gil de Bernavi arrived at Guevavi and its visitas of Tumacacori, Calabazas, and Sonoita. As late as 1769 there is the record of burial of Calabazas people at Guevavi, indicating there was no church cemetery at the former village. In 1773 Fr. Clemente recorded the burial of a Calabazas woman at Calabazas; in 1791 Arricivita remarked that the church at Calabazas had been re-roofed. It is Stoner's opinion that the ruins now known as Fort Mason are, in part, the ruins of the mission church. (from "Original Sites of the Spanish Missions of the Santa Cruz Valley", Kiva for April and May, 1937)

In 1807 the Indians of Tumacacori petitioned that "the lands occupied heretofore by the abandoned pueblo of Calabazas" be included in the boundaries of the Tumacacori estancia, saying that this extension was necessary for the preservation of the cattle and horses "which are increasing each day by the industry of the natives under the direction of the present minister, Rev. Father Fray Narciso Gutierrez". In April of this year the petition was granted, with the provision that the lands of Calabazas be restored to that pueblo if it should ever be re-populated. (from Mattison, "Early Spanish and Mexican Settlements in Arizona"; and photostatic copy of "Transcript of Proceedings Before United States Surveyor-General, Arizona-Increase of Rancho of Tumacacori and Calabazas-Claimed by C.P. Sykes and John Currey", Ex. Doc. No. 207, 1880)

Mexican Period:

1828 Mentioned as a rancho near which some poor people worked a gold mine, according to Bancroft (Vol. XVII, p. 385)

1844 Under the Mexican law decreeing sale of abandoned mission lands, on April 18 of this year the "agricultural lands and grazing lands of the deserted fundo and estancia de temporalidades of Tumacacori and Calabazas" were sold to Don Francisco Alejandro Aguilar "for the sum of five hundred dollars". (Mattison and "Transcript of Proceedings. . . .")

1850's The ranch was occupied by Gandara, who had thousands of head of sheep and erected substantial buildings. (Mattison, op.cit

(see last page)

DATA ON COCOSPERA MISSION

At the beginning of the year 1689 the famous Jesuit missionary ancisco Kino visited for the first time the ranches of Cocospera, termining to establish thereon a mission, under the name of Santiago de cospera. During the first months of 1691, Padre Pedro de Sandoval was charge of the mission, being substituted the latter part of the year Padre Barli. In October 1694 Padre Fernando Bayerca was designated. November 4, 1697, Padre Kino again visited Cocospera, which mission s then under the administration of Padre Ruiz de Contreras. There were that time 150 indians in the settlement, and they engaged in the ltivation of the land and cattle raising. During the administration of dre Ruiz, Cocospera was attacked by the Apaches, who burned the Padre's use. Kino makes a third visit in October of 1699 and in April of 1701 e fourth, this time accompanied by Padre Rector and Visitor Juan Maria .vatierra. Sometime before, Padre Kino had ordered the formal construct a new church with two transepts, with bells, sacred vessels and general aments. The new church was completed and dedicated in the month of uary, 1704, there coming to the religious ceremonies Padres Kino, Gilg, onimo Minutili and Juan Estainefer. Padre Gilg preached in the Pima guage, masses being chanted by the choir of the church of Nuestra Senora los Dolores.

In 1768 the missions in Sonora were left under the care of nciscan priests. The Cocospera mission, which was almost in ruins, conveniently repaired.

In March 1852, 84 french settlers coming from California and er contract by the Marquis Carlos Pindray, established in Cocospera. ng attacked in different occasions by the Apaches, they abandoned the my, many of them joining the first expedition of Count Gaston de set Bourbon, who that year came to Sonora.

Late 19th century

PRECISE AND GOOD ACCOUNT OF THE MISSION -- SANTIAGO DE COCOSPERA

From the book "The Franciscans in the inner Provinces of Sonor and Ostimuri" - by Dr. Fernando Ocaranza.

e Santiago de Cocospera mission corresponded to what was called in those ys Pimeria Alta. It was located in the jurisdiction of San Ignacio , wh n Juan Maria de Bohorquez was at that time Mayor. Along the year 1788, d no less, the 15 of November, Fr* Juan de Santiestevan, "Minister for Majesty in the Mission", presented to said Mayor the "news which manif existence of the community properties", aside from others, deserving sideration, relative to the region and other corresponding places.

statement of account detailed to the tomin* the expenditures which the sion had, the "existence of properties and the account of expenditures", the settlement of accounts, as is nowadays said. Everything was in ord with "the Spirit of the Royal Ordinance of His Majesty", especially t was provided for in article 31 of the "superior order" communicated by governor intendant don Pedro Garrido y Duran, to the mayor of the vince of Sonora. In the chapter of the "actual existences" and those the year 1787", itwas stated that crops, in the latter mentioned year, sisted of 225 "fanegas" (a fanega is equal to 116 lbs.), 40 fanegas of n, and 3 of lentil; in the previous year, there was no corn crop "as it lost for lack of water" and only 30 fanegas of corn, 3 of beans and two lentil could be cultivated. With respect to the farm properties, there e counted thirty-two head of cattle "counting in oxes, cows, bulls and r young", four hundred head of sheep and fifty head of hogs.

mission had no creditors, but instead had as more or less solvent debtor Juan Sartorio, who maintained a loan of sixty pesos, and Fr. Manuel val, chaplain of Santa Maria ~~penitentiary~~, one hundred pesos in equal as the first one.

nded up the enumeration of properties with six loads of salt.

he same year of 1788 "a record of materials was introduced which was led the Town's Alms produced by the sale of seeds during the previous year" cost, according to the trustee of the missions, came to the amount of 1 s four reals and six eighths.

mission of Cocospera had, besides, other entries, which sum was set at pesos, from which sixty corresponded to six quintals of lead sold by inister in charge.

expenses, or "discharge of the entries" as were then called, referred e following purchases: "wooden, golden talkers with their windows", wine and freight charges, attire for the women and children of the ns of the town, which amounted to about six hundred pesos; "fresadas"*

* Abb. of Fray, which is a contraction of Fraile, and whic is also used as a title before the names of clergymen belonging to certain religiou

RECISE AND GOOD ACCOUNT .....(Cont'd.)

or different Indians; garments, sandals, underwear, chocolate, sugar
pices and "all other precise needs" of the minister in charge; three
orses, two cows and 200 sheep to add to the field properties. - Other
xpenses were necessary in the form of salaries for the field shepherd,
he blacksmith, the carpenter and other laborers in the service of same.
n short, there were only existences left for the following year in the
ort amount of 67 pesos and an eighth, but it must be borne in mind that
ne "attires" for the families of the Indians was worth 600 pesos, and 301
re "head to add to the field properties".

n the other hand, the church of the mission was completely "assisted"
all the necessary things: wax "fine incense", ornaments "and silver
welry" and "ornaments for its altars".

e minister in charge took the opportunity to give other additional
counts which I in turn also give for the benefit of the history of
e franciscan missions. The roof of the church was a terrace, with
spective plumb which was not enough, indeed, to prevent leaks "due to
skilled joining of the timber work". The bedroom and chamber of the
nister was "decent and furnished for the Religious condition".

e mission possessed many lands of eventual crops, as they had no
rigation; so that during the years of drought, the amount of corn crop
hardly enough to meet "expenses of the Posoles* which are made in the
mmunity works and labors".

distances from the mission to towns and nearby places, were estimated
the following manner: to the Santa Maria penitentiary, from nine to te
gues; to San Ignacio, ten.

number of "Popular Indians" corresponded to the number of members of
teen families, besides, seven bachelors; there being added three
niards to the total of inhabitants.

ng week days, the Indians could be seen "cheerful", and "engaged in
r own sowing". The minister states that they were decently treated
clothed, and that the governor and other authorities were "obedient"
performed promptly their duties in their respective offices. On the
r hand, he considered the Indians in the mission as faithful people,
were credited for being so since their "primitive times": they
d come promptly to teachings and ritual ceremonies when they were
lled by the bells". The town of Cocospera is built over a mesa and
ounded, during those days, by a low wall, in the interior of which all
d in "quarters with the knowledge of possessing and living each one
ne quarters corresponding to him". In reality, nobody possessed
particular properties; they all belonged to the mission and natives
unity and were acquired slowly with the sale of the seeds and "duties
have to pay, per instructions of his reverency, when there have been
ultivated". At times the mission had extraordinary entries, like
"three hundred and fifty pesos with which the mercy of our King
God keep him!) sent the minister in charge and some two hundred forty-
pesos which some benefactors gave for masses. This leveled the budge

---

orders.

adas - woolen blankets to throw around the shoul

account.....(illegible)

...Indians; Cherokee, Seminole, Mississippi Choctaw, ...
...pieces and "all other pivotal needs" of the alcohol in charge; three ...
...cows, two cows and 300 sheep to aid to the field property. - ...
...business were necessary in the form of salaries for the field ...
...placement, the carpenter and survey laborers to the service ...
...about, there were only eighteen left for the Informing Corps in ...
...amount of 97 pesos and 40 cents. But it must be borne in mind that ...
...salaries" for the fields of the Indians was nearly 600 pesos, or 2% ...
...had to add to the field property.

...the other hand, the closure of the mission was immediately "watched" ...
...all the necessary things: wax "flax tinware", ornaments "and altar ...
...and "ornaments for its altars".

...matter is clear: the opportunity in the mission ...
...Cuba which it in turn also give for the benefit of the Estates of ...
...Franciscan Quasidue. The roof of the church was a burning, with ...
...pretty piano which was not open, altered, to prevent Jews "the ...
...lighting of the timber work. ...ches bedroom and kitchen of the ...
...latter was "owned and furnished for the Public of Cuba".

...mission possessed many lands of every kind of crop, as they had ...
...pasture; so that during the years of drought, the ...
...nearly enough to meet "expenses of the Indians ...
...mostly work and labors".

...influence from the mission to town was nearly ...
...the following manner: to the Cuba Santa Inquisitor, from him to ...
...Cuba: to San Ignacio, then.

...number of "popular Indians" corresponded in the number of ...
...these families, besides, seven Pueblos; there being ...
...places to the total of inhabitants.

...every day, the Indians could be seen "coming" and "going" ...
...clothes. The mission tasks that they were ...
...land, the Cuba Santa Inquisitor was "waiting ...
...to consider the Indians in the mission, as ...
...were educated for being as since early "mission people, ...
...promptly to Cuba's and plant corn. They ...
...by the Holy". The town of Concepcion ...
...during those days, by a law was, in the mission ...
...to "Pueblo" also the Inquisitor of Spanish and civil ...
...Cuba's correspondence to him". In fact, Cuba ...
...Inquisitor property that all belonged to the mission ...
...and were acquired slowly with the help of the Holy ...
...to Pax, her Instructions of the Cuba Santa ...
...Cuba". At times the Cuba Santa Inquisitor ...
...three hundred and fifty Indians with some ...
...Cuba with Indian the mission ...
...Cuba with some Franciscan

RECISE AND GOOD ACCOUNT .....(Cont'd.)

s besides the expenditures already mentioned, there was need of making
ome more to restore the "stock of tools and other farm implements", "and
ousehold goods for the maintenance of the minister and daily helps to the
ick and other events of this nature". Otherwise, "expenditures would be
igher than entries, it being understood that whatever the minister acqui
or his industry he brings into the mission."

he proceeds of the Indians work was distributed among themselves, and th
nly had to see the arrival of letters of the Royal service, since same
ight contain instructions to start out on a battle against seris or
paches, in which case they would go "supplied with provisions from the
ame amount of crops they cultivated".

ll these news the minister had gotten together, and he ended his report
ith the following words: "About origin and conception nobody can answer
ith certainty to state that which this Mission had".

Suggested Interpretation: The aboriginal type of pottery found here, much in contrast to the thick degenerate ware found at later mission sites, indicates an early period. One would again want to check this with someone more experienced in local mission period pottery. The Spanish sherd is to be expected in conjunction with adobe and stone construction in this area, neither of which, I believe, were aboriginal. The presence of the Chinese sherd offers the best opportunity to date the structure, since such wares were common in early Spanish establishments but must have faded from the picture in later periods. Here again my ignorance of the details of the history of the area needs to be ballanced by some detailed experienced person's opinion.

Santiago de Cocospera

This structure captures the imagination. It is a smaller church than I had expected, made smaller by the great pile of debris in the nave. The pothunting here has done much damage but has opened up to inspection many of the features of the construction of the building. Miss Lorris Seibold and I estimated that there were either four of five main periods of construction indicated. There is an earlier structure made largely of adobe without burned brick (unless the vault of the sanctuary belongs to this period.) This was later added to in adobe perhaps with some brick. There is evidence that the adobe walls were covered with a thin white coating, hardly more than a "paint" and that this white surface was decorated. It must have been, therefore a finished wall. Subsequent to this/the occupation walls were enforced (indicating that the tiled vaulted

Arched - barrel vaulted stone w sunk
[illegible] on ceiling w and without carved
[illegible] [illegible] [illegible] etc.
High original arch on W side of [illegible] altar
with stone bookrack, no [illegible] above.
Stone basin at left + right are cross in high relief
(J. Reaves (Kind?)) + pomegranates
see sketch

Outside left door - well house?
Hi opening - back of the altar.
steps come up N until it is [illegible]

[illegible] wall - W of nave - was separate
a compound wall - lined with stone - which
at the N end cut down out of the nave wall
built with [illegible] rough edge [illegible] nave, at
least in a part about on [illegible] the church.
What is left was the same height
not in clear alignment [illegible] as
with a sloping [illegible] [illegible]
[illegible] detail

SANTIAGO DE COCOSPERA (Coespan, Ortega)

An Indian village and mission of the Pimas - one of Father Kino's own missions which he built in 1702 and 1703. Kino lived at the first mission which he built, Dolores, the ruins of which still stand on the Rancho Dolores to the south. He had personal jurisdiction over the other two missions of Remedios and Cocospera, and built both those missions at the same time. Cocospera still stands on a hill overlooking the beautiful valley below. Its Campo Santa or burial ground is still used by the people of the community. Treasure hunters have dug within its walls and the remains of the floor, beneath which some of the Padres were buried, may be seen some distance below the top of the rubble. Señor Joffroy, who lives in the old hacienda, will be there to tell us more about it.

PLACE	TIME	MILEAGE
Nogales	8:00 AM	0
Garita & Reservoir	8:43	6
Los Alisos Spring	9:05	8½
Bacoancos	9:10	9
Leave	9:20	
Mascareñas	9:28	10
Santa Barbara - Old Hacienda 1706	9:43	16
San Lazaro	10:40	29
Leave	11:00	
Cocospera	12:15 PM	47
Leave Area	2:00	
Imuris	3:25	69
Nogales	4:30	113

Pimeria Alta Historical Society

This is the second of our trips into Pimeria Alta, this time we follow the footsteps of Father Kino - Will Hathaway, your pathfinder, has laid out a splendid eight hours of historical interest. If there are any questions we suggest you ask either Will Hathaway, Tom Heady, or Gil Sykes. - They know the country.

SAN LUIS DE BACOANCOS (San Luis de Babi, Ortega)

Pima village and mission - Ranch begun by Kino 1697 - Father Juan de San Martin in charge. 1701 and 1702. October 26, 1699 Kino counted 40 houses here - he was received with crosses and arches exected in the road. He reported 7 head of cattle - 2 small droves of mares with eleven of "this years colts", 200 head of sheep and goats and crops of wheat, maize and beans. He was a frequent visitor to "San Luys" as he called it, and in 1701 reported 340 cattle and told about the house built for the Padre in charge. This mission was grouped with San Lazaro and Santa Maria de Bugota. NOTE: An interesting occurrence with regard to this old mission happened some 30 or 35 years ago. Professor Lockwood, well known historian of Arizona, told Mr. Will Hathaway that there should be the ruins of an old mission along the border, close to Nogales. Mr. Hathaway went out to look for it and discovered the present site. This was reported to Professor Lockwood, and the lost mission of Bacoancos was found again by the present pathfinder of this trip.

SAN LAZARO.

April 7, 1706, Kino started work on San Lazaro Mission - he had 9 in his party, 3 of whom were carpenters. At the same time, he solemnized baptisms and marriages. They began by building a little hall and two lodges that "it might serve as a little church in which to say mass with decency while the great church was being built". Kino in his account goes on as follows - "It is a post very suitable for a good pueblo and for a very good ranch, and indeed some corrals had already been made. We left at that

out as San Lazaro is now the headquarters [illegible]
been one of the largest cattle ranches in the Southwest, and
the headquarters house for Mr. and Mrs. Archie Smith, of the
Cananea Cattle Company, was built over sixty years ago on what
is possibly part of the foundation of the old mission. Down
below the house may still be seen the pomegranate trees which
were probably brought from Kino's own mission of Dolores, some
22 leagues to the south and planted by the Padre. A little
distance west of the house may be seen the vats and the mounds
which were part of the old pueblo of San Lazaro in Kino's day.

PIMERIA ALTA HISTORICAL SOCIETY

PLACE	TIME	MILEAGE
Nogales	8:00 AM	0
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Nogales	4:30	113

Pimeria Alta Historical Society

This is the second of our trips into Pimeria Alta, this time we follow the footsteps of Father Kino - Will Hathaway, your pathfinder, has laid out a splendid eight hours of historical interest. If there are any questions we suggest you ask either Will Hathaway, Tom Heady, or Gil Sykes. - They know the country.

SAN LUIS DE BACOANCOS (San Luis de Babi, Ortega)

Pima village and mission - Ranch begun by Kino 1697 - Father Juan de San Martin in charge. 1701 and 1702. October 26, 1699 Kino counted 40 houses here - he was received with crosses and arches exected in the road. He reported 7 head of cattle - 2 small droves of mares with eleven of "this years colts", 200 head of sheep and goats and crops of wheat, maize and beans. He was a frequent visitor to "San Luys" as he called it, and in 1701 reported 340 cattle and told about the house built for the Padre in charge. This mission was grouped with San Lazaro and Santa Maria de Bugota. NOTE: An interesting occurrence with regard to this old mission happened some 30 or 35 years ago. Professor Lockwood, well known historian of Arizona, told Mr. Will Hathaway that there should be the ruins of an old mission along the border, close to Nogales. Mr. Hathaway went out to look for it and discovered the present site. This was reported to Professor Lockwood, and the lost mission of Bacoancos was

[illegible] of this trip

N

Patrial restoration of certain portions of the building would be a fine project. Until roads are improved no amount of tourist trade would be attracted by such a project.

Sherds picked up near the mission do not represent a good sample of the area. They may be from a single period and obviously several periods are represented in the building and in its history. The sherds in this collection came from the edge of the plateau near the front entrance. They are characterized by their lack of decoration, heft and general crudity. In this they resemble other late mission period pottery generally and differ markedly from the aboriginal type pottery from San Luis. There is one piece of non-aboriginal pottery (crockery) but without decoration. There is a small samole of the plaster showing the asbestos, or whatever it may be.

I trust that these notes may supopliment those already in your files and that you can find a space for the sherds in your collections.

These walls were covered on the inside and the out (at least on the front) with a burned brick and heavy plaster. This brick work is I think, distinct from the vault of the sanctuary. The plaster work is ornate, relatively crude, or at least bold, and contrasts the simpler lines of the underlying structure. It is possible that the plaster work at the other end of the church under a bit of roof still extant, belongs to an earlier period. This plaster apparently contains asbestos. A small piece of this mineral was observed on the surface near the mission and fragments can be seen in plaster samples. This identification would stand checking by a more experienced observer.

The paintings upon this surface are obviously late. They strike me as being the product of rather sophisticated individuals of a pre-Victorian era. The designs are not of local origin nor of the type of workmanship found at Tumacacori, although such type of work I think can be found in places in this church, representing perhaps an earlier period. This late decorative scheme contains exotic elements, bananas, etc which seem quite out of place. The designs do not fit the situation, they do not adapt themselves to the space to be decorated. They have the general quality of deccalcomanias.

Later at the ranch of the owners of the mission we were told that the last occupation in 1852 was by an order of French fathers from California. It may well be that this last job of decoration ~~may~~ can be attributed to them.

A careful analysis of the mission in its present state would do much to clarify the building periods represented here. Certainly stabilization of the ruin is indicated, but

er)

A testimonial in 3 (parts?) given by the Ensign John Baptist de Escalante in the Districts of Kucurpe, Tuape, and Santa Maria Magdalena of the Tepocas, given in April of 1700 after having brought here the Rev. Father Melchor de Bartiromo who (instructed?) them in the mysteries of our holy faith and baptized 708, both adults and children ~~~~~ ~~~~ ~~~~~ giving the Sacraments according to the rules of our holy mother church.

The Ensign, Juan Baptista de Escalante, acting Ensign of the Flying Squadron of this Province of Sonora, having come by order of my General Don Domingo Jironza Petris de Crusate, Military Governor of this Province, to these regions at the request of Rev. Father Melchoir de Bartiromo of the Company of Jesus, religious teacher of the Districts of Tuape and Kucurpe and Santa Maria Magdalena of the Tepocas for the purpose of bringing, drawing and incorporating into the New Pueblo of Santa Maria Magdalena the remainder of the Tepoca Nation who were still scattered along the coasts of the southern sea, without being able at all to give them a minister and teacher of doctrine in their territory for lack of water and arable land and since he saw that there were many apostate christians among the gentiles, when he arrived at the Pueblo of Kucurpe with 15 soldiers of the aforementioned Squadron with supplies and seeds for the aforementioned purpose and expeditions; the aforesaid Fr. Melchor de Bartiromo said to me that (he was my superior with regards to any other need which might unexpectedly occur???) and that in order to get the Tepocas together he of his own free will wanted me to take all the cavalry that might be needed for the purpose as well as the provisions which might be necessary to maintain the Tepocas who were to be collected (as actually happened); and having received

the aforesaid horses and supplies I marched out of the aforesaid Pueblo with my company and baggage, having sent ahead, two days before my own departure, two Indians as Ambassadors to the aforesaid Tepocas sending to them a Holy Cross in a paper with new messages from the Rev. Father Melchor de Bartiromo and myself, telling them that the Holy Cross was a sign of peace and friendship such as the Rev. Father had maintained with them; and that we were going to bring them to the Pueblo of Santa Maria Magdalena so ~~that~~ with their other relatives they might live happily together in the lap of our holy faith; so with the aforesaid message of those Ambassadors, all those who were on those coasts came together and decided ~~that~~ they would come to my camp; and when they had arranged this the aforesaid Ambassadors found in the locality of Aguas Frias (Cold Waters) a place where we might agree to meet; they told me ~~that~~ 40 families were coming to meet me at the aforesaid place (drawn?) by the good messages they had received from the aforesaid Rev. Father and me; and so the rest of the peoples who had been scattered along those shores were now united to set out together to be incorporated and were already on the road; and when the 40 families had arrived at the aforementioned place of Aguas Frias I received them with all love giving them to understand ~~that~~ I had come to their country to bring them to the aforementioned Pueblo of Santa Maria Magdalena so ~~that~~ they might live with their relatives in the aforementioned Pueblo under doctrinal instruction; and ~~that~~ there they would find the Rev. Father Melchoir Bartiromo who had so many times sent them messages and admonitions not to tarry on the road, nor to be afraid nor to fear at seeing soldiers in their

country; they replied to me that they came willingly at the call of the aforementioned Rev. Father; and they begged me not to delay at getting them into the aforesaid Pueblo on account of the fear they had at knowing that they were on the road used by their enemies the Seris, (which/whom..they call "de Enmedio" (in the midst?), and that I ought to go out to the aforementioned beaches and coasts of the sea in order to escort their other relatives who were gathered there and bring them along also to join them; and having granted their request I left them abundantly supplied with provisions which the aforementioned Rev. Father had sent for that purpose and leaving my baggage with the necessary escort, I traveled to the aforementioned beaches where I found them all together in a place where there was a well of sweet water; (on account of the hope they had of my arrival they had brought to me many crosses?) and in order that I and my soldiers might get to where they had their (-------) they stood up and formed two wings with signs of much joy. ....all came to place their hand in the (caucia?) as a sign of peace and friendship; when their ceremonies were finished I replied with all love and I feasted them and distributed a quantity of supplies which I was carrying along for the purpose and returning to my camp with them I accompanied them to their relatives who had remained in the place of "Aguas Frias"; where I found a new supply of provisions. And having given the order I left the camp with all the Indians and baggage. I had left with a squad on business which ----- ------ ------ ------ towards the south, which pertained to his Majestys affairs naming a Corporal to act as escort for their trip to the aforementioned Pueblo of Magdalena. When my scouting expedition was over I returned to the aforementioned Pueblo of Magdalena where I found my soldiers and baggage and the

number of 109 persons whom I brought and added to the Pueblo. And I notified the aforementioned Rev. Father of the arrivals, and he sent a drove loaded with supplies, and 5 cattle for the refreshment of the recent arrivals, both soldiers and natives and with this they built a church of boughs very fitting and proper with a capacity of more than 400 souls; and another ramada in a house of adobes which the aforementioned Pueblo had for their Minister; and another large ramada for my lodging and that of my soldiers: and here the aforementioned Rev. Father sent them a big bell which they placed up high; and at the sound of the bell all the people came together to pray in the church, with two Indians (-------) of the same nation to teach them to recite the Christian Doctrine, whom the aforementioned Rev. Father had instructed for this purpose; and at the end of prayers they went to the Fathers house and arranged in two rows as is the custom in the Old Pueblos they began to sing the Alabado in Spanish, repeating it one, two and three times, both the old members of the Pueblo as well as the recent arrivals. And when everything was ready I sent to the aforementioned Father a Squadron which should accompany him to this Pueblo, where all the natives were prepared with arches ------- ------- ------they went out to meet him with dancing and feasting and taking him in their midst they conducted him to the houses they had prepared and adorned with many flowers and boughs and painted mats, showing by these demonstrations the joy they felt at the arrival of their father. And he replied with equal joy and good will and received them embracing them like his much loved children and I gave him thanks in the name of the King our Lord for having worked so hard for the good of their souls. When I

represented to his Reverence how the aforementioned natives ------ and begged me to intercede with his Reverence that he should not delay in conferring on them the holy sacraments of baptism and marriage, and when his Reverence saw the burning zeal with which they pleaded for holy baptism, he decided not to delay such a good and a consolation for their souls; and for this purpose he was instructing, .---------, and teaching them the mysteries of our holy faith, and having given them to understand everything about their salvation he began with the adult baptisms and ended with the children, a total of 108 taking them in order and revalidating the marriages according to the rules of our holy mother church. The number of marriages performed was 40. And for this purpose I had summoned D. N. Linse, representative of the Alcalde Mayor for this place to be present at the celebration of the aforementioned baptisms with other neighbors of this jurisdiction and --------- and to receive those whom I had brought from the sea coast that ---- the number 109 and that he should give an official testimony to the effect that having questioned them thru an interpreter, they had come without being forced in any way; and all said that they had not been forced and that they had come of their own free will and had been drawn by the many letters and gifts which they had received from the aforementioned Father; and with this the aforementioned representative received them and counted them and the aforementioned Indians gave him their obedience and he incorporated them and appointed land for their dwellings and when the whole nation and the neighbors and the miners of this place went to the church, the Father came out in his vestments and ordered a procession around the Pueblo and I and my soldiers and the neighbors went along with many salvos and came back into the church where the mass was continued which was celebrated with all

sollemnity and music of various instruments. When this function was over we went out and accompanied the aforementioned reverend Father to his house where all the natives of the aforementioned Pueblo came to render him their thanks and to give him their obedience as to their Father Minister; and then the aforementioned Don Nicolas Linse gave him possession of the aforementioned Pueblo. Rendering him the thanks due in the name of his Majesty for the hard work he had done for the good of so many souls, which the divine Majesty had succeeded in seeing brought to the lap of our holy faith. And all the people of the aforementioned Pueblo submissively asked permission from their Father Minister to celebrate that day with dances and songs; and permission being granted all the adult Indians and the children in another (line??) came dancing to where the aforementioned Father was, naming him by name; and he picked up the children embracing them and said: "Children, praise the holy name of the omnipotent one who has brought you to his holy graces", and they replied with various songs to his reverence in sign of rejoicing; and when this celebrating was over they all sat down in circles and they were given abundantly to eat that day. As appointed, they went the next day with Captain Don Nicolas Linse to take possession of the lands he had solicited for them; and he offered them the seeds to plant and the sustenance they would need every day until they should collect the fruit of their sowing. And all this was done by the authority of and in presence of the Royal Justice who pointed out to each one, what was his; and the Rev. Father and many other Spaniards were present at all this and at the aforementioned distribution of land; and on returning to the aforementioned Pueblo the aforementioned Roayl Justice put them in his possession; and when

all the natives were together, men women and children, they all presented themselves before the aforesaid Lieutenant of the Alcalde Mayor and there were found to be 275 persons those who had been in that Pueblo with 109 more that I had collected and brought to deliver to the aforementioned Lieutenant in this Pueblo both which numbers make a total of 304 persons who remain in possession of their Pueblo and lands; concerning all which I certify in the best way I should and can, to be so and that everything related in this certificate is true since all took place in my presence and with my assistance; and I give this at the request of the Rev. Father Melchor de Bartiromo of the holy Company of Jesus, minister of doctrine in these districts of Kucurpe, Tuape and Sta Maria Magdalena of the Tepocas, at---- of this day on the 20th day of the month of April of the year 1700, and I sign with witnesses who were present with me and assisted me.

Juan de Escalante

Francisco Bartholome de Barrios

Hg^{O} Pa^{o}n de Parada
Pavon

Translated from the Spanish by Dr. Daniel Shaw Matson, Tucson, Arizona
April, 1956

Notes by Alfred F. Whiting

May 22, 1949 Pimeria Alta Historical Society tour to Cocospera and other points in northern Sonora.

See attached mimeographed outline for locations.

San Luis de Bacoancos (San Luis de Babi, Ortega)

The alleged site of this mission was first reported some thirty years ago by Will Hathaway, who was taken to it by some local cowboys of whom he had asked information. The identification of the site as the Mission of San Luis de Bacoanos was made by Mr. Lockwood.

The site is apparently a fortified hill. Traces of an outer adobe wall can be seen on two opposite sides and traces of a stone wall parallel to one of these can be found in pothunters holes. Pottery from the surface includes simple Indian type wares, including decorated black-on-red types of essentialy aboriginal wares. I also found a piece of Spanish-type pottery and one piece of thin Chinese ware.

There is no evidence of a church building. This disturbed me at first but as Father Steiner points out in the Kiva (Vol 1 no 9 May, 1936) "The date of the founding of the mission is often confused by modern writers with the date of the building of the mission church." It is quite possible that no church was ever built here, though one would want to search the records carefully at this point. This site reminds one of Lockwood's desdription of Guiburi in 1696, where Kino visited his friend Captain Coro.

> "Owing to the danger from Apaches, El Coro's people occupied an earthern fortification. Within this fort Kino began a house of adobe for the Father they hoped to secure; and he left a few cattle and mares for the beginnings of a church ranch."

Remark Lockwood "with Padre Kino on the Trail"

Notes on a visit to "Kino church", 2/13/50, S. Brewer

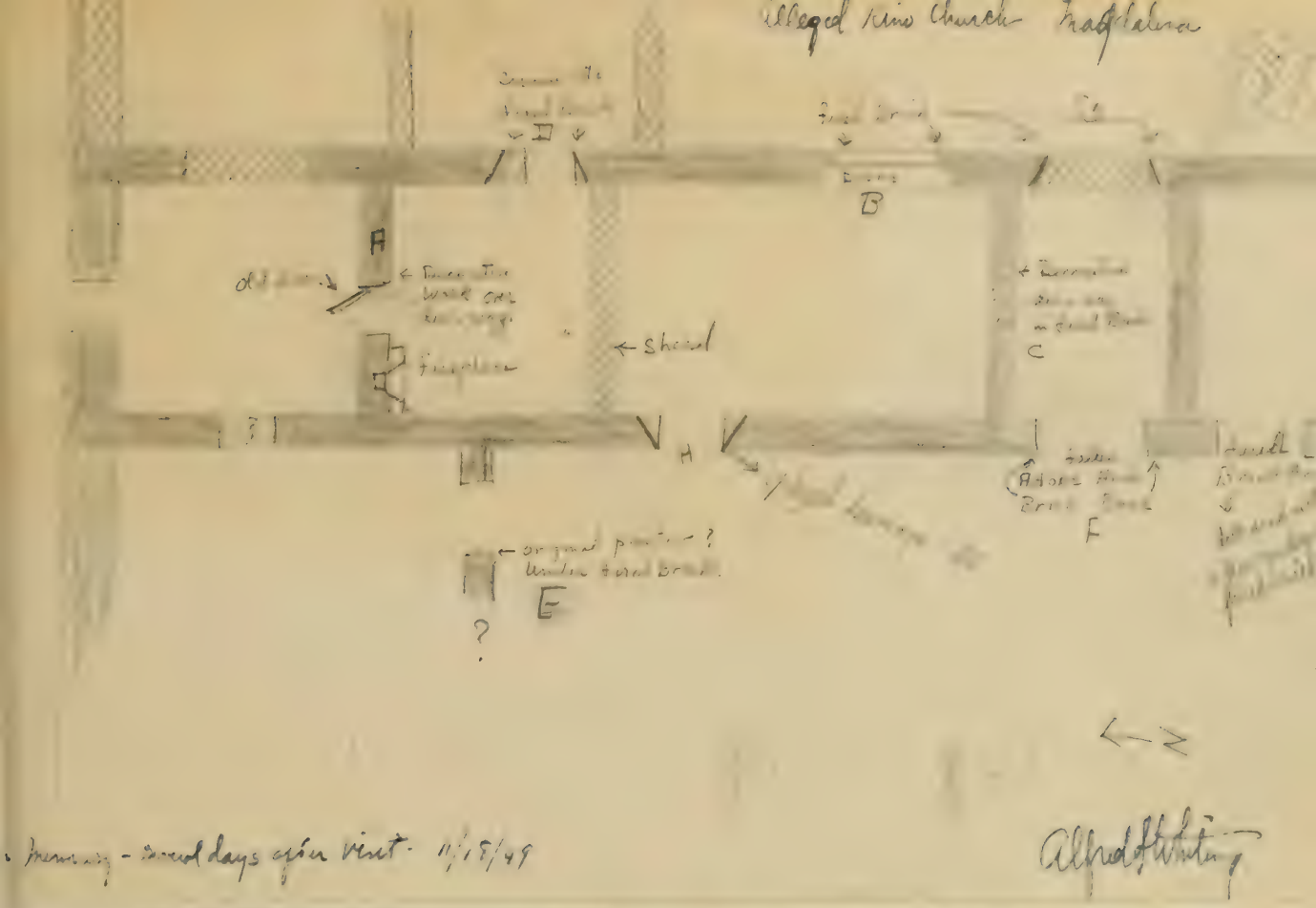
A few corrections were noted on Al Whiting's sketch of 11/18/49--photographs were made.

The feature that Josephine Kibbey Elliott and myself felt was most indicative of the original use of the building was the doorway marked "G" on the Whiting sketch. This is a wide doorway, with the original mesquite lintel, drilled at each end for the vertical supports for heavy gates, and must have been the entrance to the passageway leading to the patio--the "zaguan" so typical of homes and places of business. The family now living in rooms just west of those shown in the sketch, said that there had been many more rooms around the central patio, now fallen completely. The longest room is part of a chicken pen now; no trace of roof left, but original doors remain in the E and W walls; the S doorway is blocked up. The narrow (approx. 5') room S of the zaguan is roofed with timbers, ocatilla, and straw.

The burned brick used around the doorways could have been original reinforcing around entrances; the doorways themselves, splayed thru the thick walls, and surmounted with arches (see Republic photographs) are the same design found at Tumacacori and other churches of the Spanish period. I don't know the range of time in that style of doorway, but don't believe it has been used in modern period. In general, the use of burned brick here seemed to follow the use at Tumacacori, reinforcing adobe where there was need for strength and stability.

The two rooms N of the recent dividing wall, are occupied by another family. The fireplace room has been whitewashed, but the plaster relief decoration over the N doorway, the splayed E doorway are original; the occupants say the fireplace is "antigua" and it could be.

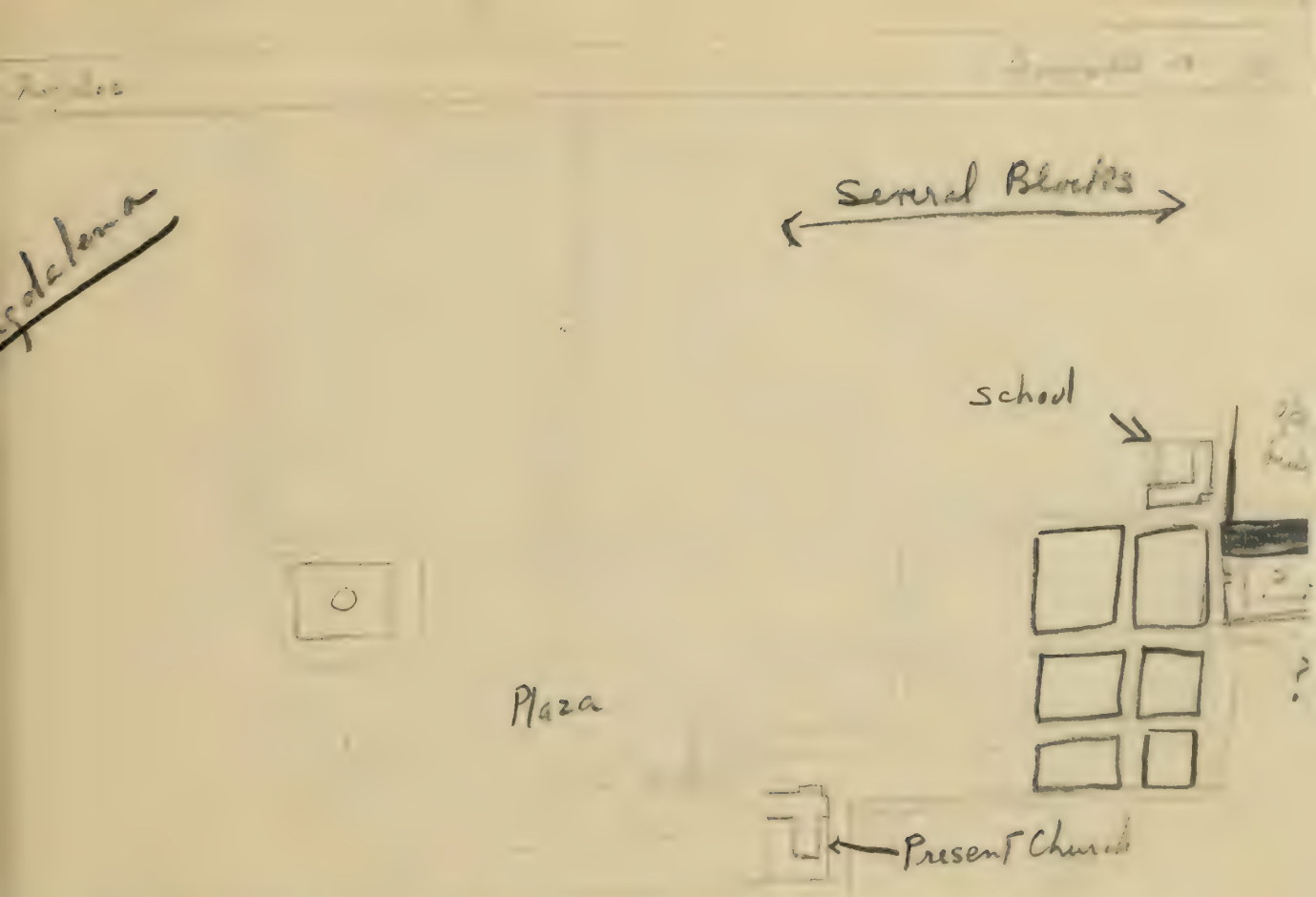
Conclusion: We couldn't reconcile the long room (divided by the recent wall) with church or chapel design; we felt all doorways were original, and allowed no place for an altar. This room seemed more like the sala of a large house, entered from the zaguan thru the ornamented doorway.



Disregarding the clearly recent additions of fresh adobe walls, chicken fences and the like, it is still difficult to determine what modifications and additions have been made to these buildings since the time of their erection.

In reviewing my notes, I find three elements which appear to be critical; the fireplace, the general plan, and the relationship of fired brick and adobe construction. The fireplace is undoubtedly old. The wall facing it is obviously of recent construction, implying that at one time the room in which the fireplace now stands was only about one third of a single long room. If the fireplace were contemporaneous with that long room, the room itself would have been a living room, and could not, at that time, have been a church.

The arrangement of the doorways, many of them now blocked but still visible, is clearly inconsistent with church usage.



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A
B
C
D
E
adobe

Tumacacori, Arizona
November 22, 1949

Mr. H. R. Disk, President
Pimeria Alta Historical Society
Nogales, Arizona.

Dear Mr. Disk:

It was with deep regret that I was unable to accompany the Historical Society on their recent trip to Magdalena. On Friday of last week I had the pleasure of visiting Magdalena in the company of Father Curry of the Church of the Sacred Heart in Nogales. While in Magdalena Padre Valencia of the church of San Francisco and his secretary did us the honor of personally conducting us through the buildings which are thought to be the remains of the Jesuit church of Kino's time.

It was, to say the least, a thrilling experience. Disregarding the clearly recent additions of fresh adobe walls, chicken fences and the like, it is still difficult to determine what modifications and additions have been made to these buildings since the time of their erection.

In reviewing my notes, I find three elements which appear to be critical; the fireplace, the general plan, and the relationship of fired brick and adobe construction. The fireplace is undoubtedly old. The wall facing it is obviously of recent construction, implying that at one time the room in which the fireplace now stands was only about one third of a single long room. If the fireplace were contemporaneous with that long room, the room itself must have been a living room, and could not, at that time, have been a church.

The arrangement of the doorways, many of them now blocked but still visible, is clearly inconsistent with church usage.

is higher than the present ceiling of the room in which the fireplace now stands indicates, if they are both original, that the big room probably was not a church.

The most important point, it seems to me, is the relative age of the fired brick construction and the heavy adobe walls. With one exception that I remember, the arches and doorways are finished in fired brick. The one adobe archway, now fallen, sprang from a foundation, only the base of which is now of fired brick. However, in one doorway there is perhaps some evidence for an old plaster finish under the fired brick. It is my impression that fired brick was not used in the construction of churches during the Kino period.

In terms of the evidence I have seen in this casual visit I can find nothing to indicate that the building was built for church purposes. The building appears to me to have been designed, at least at the time the fired brick work was done, as a residence or perhaps a municipal building. The walls now standing seem to have belonged to an ante-room, a living room with fireplace, a grand carriage entrance and a harness r

However, the old adobe walls do appear to be unusually heavy. The size of the adobe bricks is not typical of modern construc If, indeed, evidence should be produced to support the hypothesis that the fired brick work is of relatively recent origin, particularly if there are indications of changes in the arrangement of doorways at the time the fired brick was laid, there is a possibility that the adobe walls were once part of a church building, possibly that built under the direction of Kino's contemporary, Father Campos. The facsimile of the chapel which Kino helped dedicate to San Francisco worl

There are extensive records of the last years of the life of Father Campos and it is not impossible that in these there may be some detailed description of the buildings at that time. Certainly there must be descriptions of the churches and other prominent structures in Magdalena between the Jesuit period and the present. A detailed analysis of these would undoubtedly help clarify the problem presented by these interesting old walls.

Sincerely yours,

Alfred F. Whiting

Earl:

Would you be so good as to add the name of Father Valencia to the copy of my letter to Sisk, dated Nov. 22.(Fifth line, first paragraph. He was the Padre who took us around.) The following postcript was added to the letter after you received your copy.

Postscript December 4,1949

Father Curry comments upon the above discussion:

> "I myself, see no great discrepancy in the fact that there is a fireplace present in the old structure there. --- Maybe also, the room where it stands is the old sacristy as was proposed by someone that day we looked at it."

Since the above letter was written I have had another opportunity to visit San Xavier del Bac. I was struck with the similarity between one of the doorways leading from the nave at Bac and those in the building under discussion. In as much as the church at bac, like that at Tumacacori, was built nearly a century after Kino's death, this resemblance in doorways would tend to indicate that the building at Magdalena, while undoubtedly old, is more likely ninetbenth rather than eighteenth century.

Enclosed is a rough copy of floor plan as I remember it. My memory of some of the details of the plan is not clear, but I think the general sequence of rooms is reasonably correct

BYRON IVANCOVICH
P.O. BOX 368
TUCSON, ARIZONA

January 14 1956

Mr Ray B Ringenbach, Supt
Tumacacori National Monument
Tumacacori, Arizona

Dear Mr. Ringenbach:

Many thanks for your kind letter of December 4, which was much appreciated, concerning the road to Opodepe.

We made the trip last month in a '55 Pontiac 4-door and found the dirt roads to be above average, for the most part. Enclosed sketch gives mileage and road comments. Incidentally, at the El Oasis turn-off the road sign to Carbo, Opodepe and Rayon shows, as I recall, 46 kms to Opodepe and 48 to Rayon. Both distances are way off - Opodepe being 40 miles and Rayon about 37.

We were charmed with Opodepe. Different from other missions of the string, its plastered facade is decorated by stone mosaic designs in panels. Highly unique. According to the "sacristana", much needed restoration work is planned for the near future.

The mission at Horcasitas is dignified and imposing. Didn't go inside, but it appears to be in good condition. Adding interest to the Horcasitas trip was seeing Fabrica Los Angeles - ruins of an extensive textile plant abandoned in the early twenties.

Headquartered at Hermosillo. The Opodepe jaunt took a full day. Suggestion: from Carbo, go to Opodepe via Rayon and return the same way. Less worrisome than the direct route, even tho 15 miles longer each way. The Horcasitas trip took most of the morning, but we were able to go to Ures and return to Hermosillo late that afternoon.

Anytime I can give you any information, will be happy to hear from you.

With all good wishes,

Yours very truly,

Byron Ivancovich

Dec. 1955

arbo to Opodepe:
Many miles of narrow road thru hills approaching Opodepe.

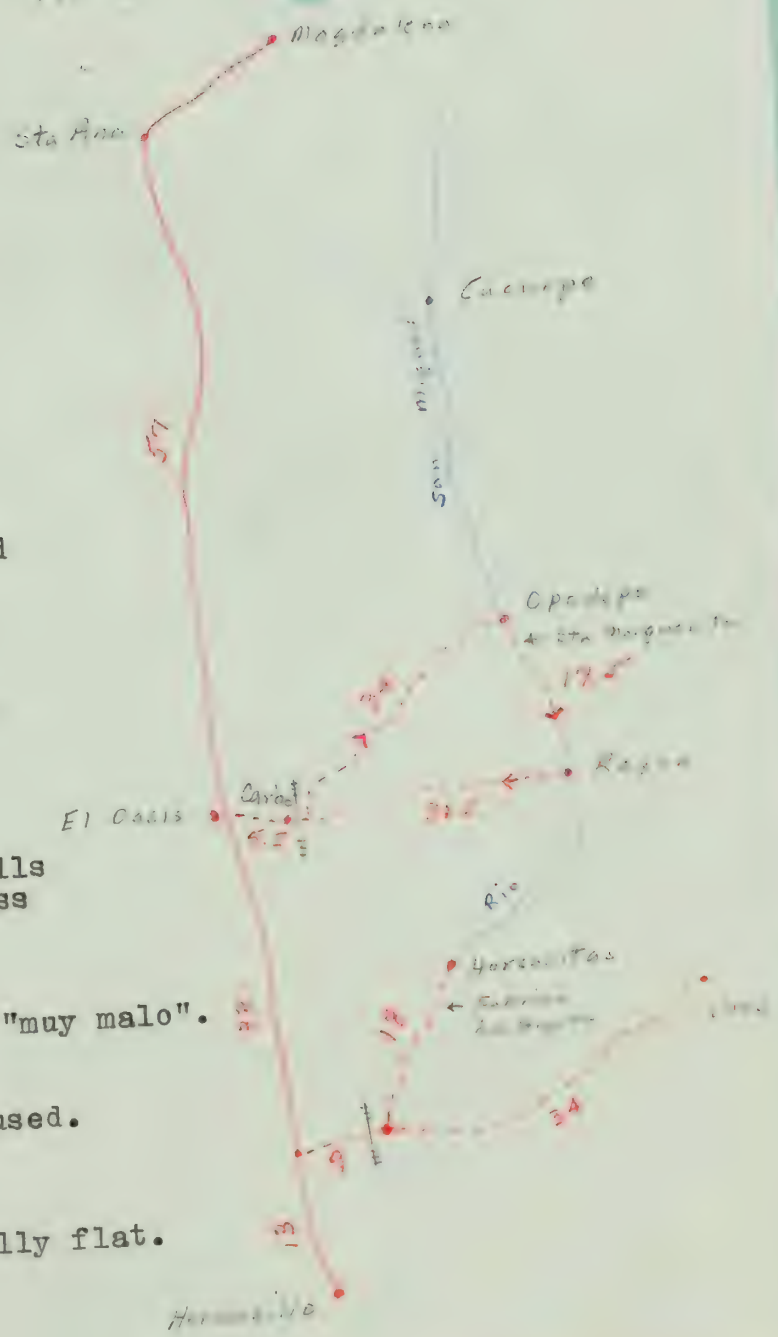
podepe to Rayon:
Road generally wider for two-way traffic and fewer hills.

Rayon to Carbo:
Road wider and fewer hills than Carbo-Opodepe. Less worrisome.

Rayon to Horcasitas:
No information, except "muy malo".

Carbo to Horcasitas:
Reported to be little used.

Pavement to Horcasitas:
Good, easy road generally flat.



Notes on a visit to San Ignacio Mission, November, 1945

S.P. Brewer

10-23
(May 1929)

UNITED STATES
DEPARTMENT OF THE INTERIOR
NATIONAL PARK SERVICE

Tumacacori NATIONAL PARK

FILE NO. 841

Other missions of

Kino chain

IMPORTANT

This file constitutes a part of the official records of the National Park Service and should not be separated or papers withdrawn without express authority of the official in charge. All Files should be returned promptly to the File Room. Officials and employees will be held responsible for failure to observe these rules, which are necessary to protect the integrity of the official records.

ARNO B. CAMMERER,
Director.

U. S. GOVERNMENT PRINTING OFFICE 6—7410

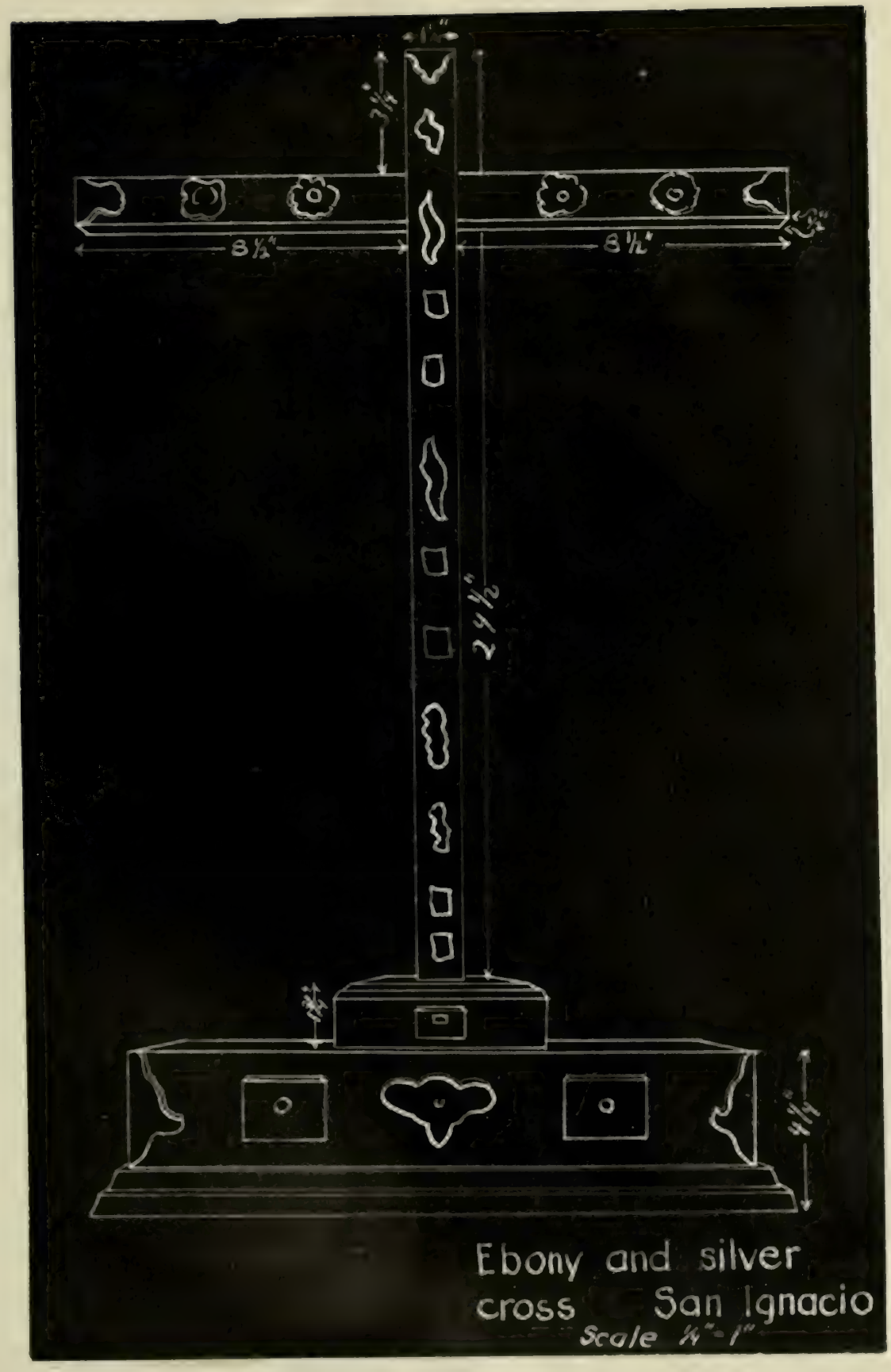


Fig. III (See text, page 12)

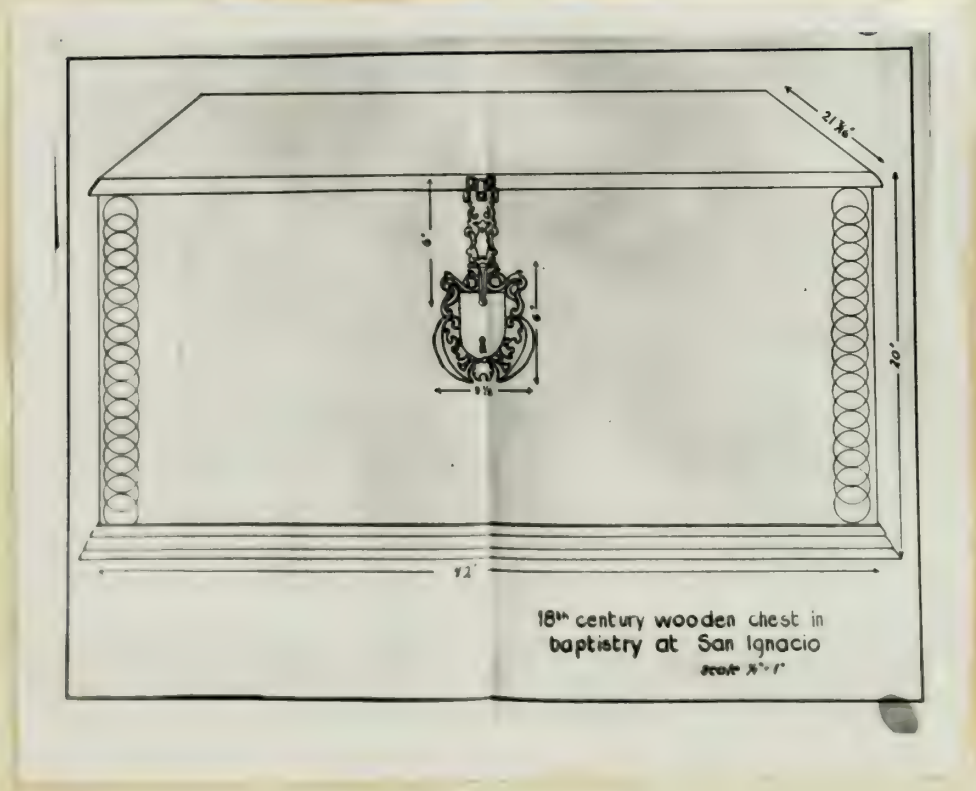


Fig. 11 (See text, p. 10)

Chests of this type were commonly used in all of the Spanish colonial settlements from Texas to California.

Visit to San Ignacio, October 3, 1949

A woman (whose name we neglected to ask) showed us through and was good about pointing out which was "primitivo" and which was "nuevo".

We admired the replacement parts of the front doors, the new doors into the stairwell and the sacristy and the new chests in the sacristy--she said that the wood-worker was a Hungarian("ebanista de Ungari") cabinet-maker, named George Bori, who lives at Terrenate (upstream from San Ignacio).

The woman told us that lightning had struck the tower in 1947--that resulted in the plaster fall in the baptistry.

She gave me a date for the earliest bell (in the top story) which I remember as either 1803 or 1807 (didn't make any notes !)--the two lower bells I could see dates for were 1813 and 1814.

S. Brewer

Notes on visit to San Ignacio Mission, November 16, 1945:

Leaving the highway at Imuris, we went down the valley 7.3 miles to San Ignacio on a slow, but fair, country road (there is bus service over this road between Magdalena and Imuris); the road fords the stream several times, and goes through the farming settlements of La Mesa and Terrenate.

Father Santos comes to San Ignacio from Magdalena every 15 days; at other times the church is locked; Maria vda (viuda) de Monreale has the key.

An area of mounds (evidently much dug-in) lies west of the church; fragments of plain redware, Red on Buff, and one piece of china (English ?) were seen on the mounds.

A good deal of original plaster is left on the exterior of the church walls; where the plaster is missing, only fired brick shows (the walls of the tower are evidently solid burned brick). Square holes (scaffolding holes ?) show throughout the exterior wall surfaces; most of them are open, and surrounded with plastered surfaces---the weathering of the plaster makes it impossible to tell if the holes were once plugged and covered, or were left exposed even on the finished walls.

The interior of the church has recently been redecorated--repairs are still in progress; the baptistry (which was piled high with santos, furniture, etc., and still showed traces of painted decorations on walls and ceiling) and the room above it were not yet touched. The nave, sanctuary, and sacristy have been whitewashed; there is new flooring in these rooms. Parts of the entrance door have been replaced with very good copies of the original. The lower stairs leading to the choir loft are of cement.

The transepts are small (my guess would be not more than 8'x10').

In the sacristy are new chests--one seems to be a fairly good copy of the one shown in our album.

The stairs leading to the choir loft are remarkable--except for the worn-out and replaced lower stairs, the solid blocks of mesquite are intact to the third floor; these blocks are supported in the wall--the stairway spirals and the rounded outer ends of each block form a column into the center of the spiral (without actually touching, however--all weight is carried in the wall).

There are many statues--on the altars, in the baptistry, in the sacristy--most of wood and in primitive style----they should be photographed. Mr. Iris said it would be possible to take them outside for pictures. Lack of film and the late hour kept that from being done this trip.

(Elapsed time from Imuris to Imuris about 2½ hours--time spent at mission allowed for only brief inspection)

. . Callie Brewer

TUBUTAMA

On March 4,,1950 the Pimeria Alta Historical Society visited Tubutama Mission in the Altar Valley of Sonora, Mexico. In the notes that follow I am initialing observations where possible. Some of the information was gotten from a boy about 18 years old, whose name I do not have, and a few statements are pure conjecture of Senor Ramon F. Vasquez who acted as guide for the group.

The outside of the church as seen from the side from the village plaza is of bricks of two varieties, the one forming thick high arches and the other filling in the arches and going above them. Sr. Vasquez believes that the church was started by "los primeros" (this translated to be the jesuits sometimes, but may not be them in this instance but the ones who started the construction of the present church) with a series of thick arches, which were later filled in to make the walls with a thinner layer of bricks. The door is on the right as you face the church.

Entering the door, you find yourself in a more or less square entry, with the nave etc. to your left and a sort of anteroom in front.

The floor of the entry is new cement only five or ten years old. From the ceiling hang numerous ornaments with no particular pattern in placement, but all more or less in the shape of pomegranate blossoms. Some appear to be made of wood and hung, others seem to be of plaster and must have been made at the time the ceiling was plastered.

In the "anteroom" were large and small pieces of carved wood with poorly preserved coating of gilt. Sr. Vasquez stated that these came from the original altar of the Kino -Salvatierra church of 1690, and were torn out and removed when the church was burned in order to preserve them.

Later the boy, referring to these, stated that some pieces of hem were moulding around the tops of the sanctuary walls, which now have plaster, or plaster-over-brick mouldings.

A silk sash, found on one of the bodies buried under the entry floor, proved interesting. Dr. Houle brought up the puzzle of a silk sash on what was presumed to be a Franciscan priest -- Franciscans wear cords, Jesuits sashes. Mr. Vasquez theorized that it was possible that the priests had been stripped by the indians in the massacre, and were brought in to the village nude. That either the indians of the village, or the Franciscan priests had gathered whatever clothing they could to cover them for burial, and had been unable to find the appropriate robes and cord.

The business of the burials of the four Franciscan priests is very confusing. Apparently there were three boxes under the entry floor when the old bricks were taken up to put in the new floor. They had been disturbed before then when a ~~rich~~ rich man had wanted to be buried there. In digging the hole for his casket they had partially or completely destroyed one box before the project was given up and they buried him elsewhere.

Then the discussion narrowed to two of the boxes, one being made of cottonwood, the other of mesquite. The mesquite one had remained in good condition, but the cottonwood one had fallen apart. My interpretation (BJ) is that they found the priest's sash in the mesquite box, it being the only piece of his clothing in condition to be shown.

There was another statement made to me in Spanish with reference to the buried priests."When the bricks, which were rotten, were removed from the floor, under one would be found a skull, under another a hand, and the bones of this padre were scattered in many places." Of the other three boxes, Sr. Vasquez gave several times a careful descrition of how they were placed under the floor, with two on the bottom side by side, and the third on top and crosswise of the others. It was this top one that was in good condition.

The young boy gave me (BJ) the following names of the statues:

In the left transept: central statues in the niche is of Christ the (Carved of wood in the Spanish Santo style, very mournful) Nazarene. Above him is a small statue whose name has been forgotten by "almost everyone". It may be St. John of the Lakes. To the right is an old cracked statue, beautiful and quite relistic by comparison with the Nazarene, which he said was the original statue of Santa Teresa from the old Kino church of that name.

San Francisco de Assisi was away at the moment, being re-done.

In the right transept: in the niche was a statue of Mary in red with a blue robe. This one is caled La Dolorosa. On the altar was a small

tatue of St Joseph, with a fairly modern doll in his arms to represent
e Christ Child.

Also on the altar was the most amazing little statue, which resembled
thing more than a fat medieval king sitting in his broad brimmed plume
t swept back over his right eye by a huge plume. He wore sandals on his
eet. The whole statue was dirty and dark in colors, appeared to be made
plaster, and was in the style of the ceramic pitchers made in England
caricature of literary characters. This, the boy informed me, was
e Santo Nino,(for whom there are fiestas in other parts of Mexico of
ich I have heard), also called San Manuel. The boy says /the/ San Manuel
d the Santo Nino are one and the same.

To the left of these, hanging high on the wall, was a large
rucifix with Christ on it. Over it was a superstructure of wood from
which hung heavy lace curtains, almost covering it. This the boy said
me from Saric, as did the other statue there, on a pedestal below and
the left of the crucifix. This other statue, almost hidden except for
he head in a light blue robe of coarsely woven cotton, was the Virgin
Loretto.

At the crossing, above the moulding corner of the front of the
anctuary: small statues, at the right San Antonio, at the left, San Juan.

In the Sanctuary in a slightly recessed arch of theleft wall
as a huge painting of Saint Peter. Above the altar was another, in a
ifferent pose, also of St. Peter, one of the two patron saints of the church.

t. Paul, the other patron saint of the church , was not represented. n either side of the altar were smaller dark pictures which I did t have time to examine closely, but which seemed to be of angels.

To the right of the main altar as you faced it was a small statue on pedestal which must have been very beautifully carved originally. It s of wood, and had been re-done as they are now re-doing San Francisco, o that it had a china-doll face, beautiful but characterless. It was ne of the very old statues of the Virgin.

The bas relief on the transept altars was as described by Woodward.

Some of the bas relief work on the arches of the transepts was fallen f, revealing the brick construction above. In the Sanctuary this had llen so badly that it was all removed, and a new smooth plaster coat d been put on about ten years ago.

Outside again, Sr. Vasquez replied to my question about a rtuary chapel that he knew of none. However, when he was a child he d seen a building down the hill toward the river and had explored it. e walls were two meters thick and the floor was gone but the beams hich had heldit up were still there. They were of heavy mesquite, and could lower himself, swinging between them on his hands, and drop

own to the passage which led toward the monastery rooms (behind the sanc-
ary). He again cautiously said it was pure conjecture, but that might
ve been the river escape for the priests in an indian attack, for he
imself had been able to walk all the way through the tunnel. (By his
stures I would guess it to have been eight feet wide and perhaps six
et high, unless one ould reduce the measurements proportionately to his
ze at the time he explored the place.)

Senor Vasquez is the president of the committee which is contacting
l the people who have lived in Tubutama, especially those in the United
ates, asking for money to repair the church. Also with the party
s the Presidente, Senor Bustamante.

Arce y Arroyo to Calleron June 26, 1754

In this same (town of) Tubutama there appeared during the Visitation (inspection) an (Indian) governor who had been governor of San Ignacio, but shockingly enough he wore his cape trimmed with the fringe of a choir robe, or the veil of the cross (cruz manga), & I had previously been informed that he had worn it this way since the uprising. As no one dared do anything about this great wickedness, and the shock of it, I will confess, made a deep impression on my soul, I proceeded to take him give up the cape, & with fire which was brought, to burn it publicly at the hand of ....explaining to the Indians that he did this not because the fringe was not a holy thing consecrated to the Church~~but~~ but... because it was now shockingly profaned at the hand of that robber of churches (sacrilege means to steal church property) -- whose deed deserved.. some lashes in the presence of all & I would have had this done... assuring you of my disgust at doing this, because surely I could find such excellent reasons for carrying ~~this~~ it out, that I permitted the pious supplications to take precedence over religious piety, & ~~although~~ never the less I don't know if you will say, to what extent I ~~drew~~ draw the line to the point ~~extent~~ of being indiscreet..

..in which the ~~people of~~ Upper Pimas distinguish themselves, very differently from the other nations

"lo presentes" & you recognize (but why is he using the "tu")..

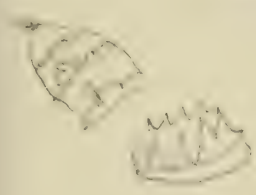
placing Divine Mercy in the other side of the ~~scale~~ balance (I think I like scale better)...

Detail 6 hinges door to street

Tuberculosis

On right side

On right side



San Pedro y Pablo de Tarahumara
Collateral put together from pieces of previous
two Martinez had & old photos

Interior

Entrance Door

from top of church?

Old Images - triangle - on capital

against wall

retaining wall

Cornerstone - Entrance

Nave from -

Fallen debris

Middle

Old Organ - Loss of

with adobe

Apse

Left side -

Tuberculosis

At [illegible]
Daily state is [illegible]
above and at side on [illegible]
[illegible]
[illegible]
[illegible]
[illegible]
[illegible]

Which Padre Jacobo Sedelmair gave to the charges which the Padre Inspector General made (to) against him.

I entered as missionary in Tubatama in the year 1736; and in the twelve towns which "me cupieron" (?) as administration I did not find a single decent church or cemetery, and the majority of the towns (were) without houses, with few people present; and so it is true that taking the people out of their mountains and gathering them together, I made them build (make) in each of the seven main towns a church, construct and fence the cemeteries, and in eight towns I made (built) a house for my existence, while all the time, not staying in one place, I went visiting these towns for their administration and (teaching of the) doctrine which they need so much. These churches, graveyards and houses, I built (constantly) changing the Pueblos for the work, and with the roaming Papago Indians, gypsies and "nulius" (perhaps from nulo i.e. of no account), "diesesis" (?) who came down to work gladly, who ordinarily went around made into skeletons by hunger, and at the end of five or six weeks (76.) some of them returned to their lands fat and others came. In these constructions their manner of work was, to gather between eight and nine, and to quit about four, those who dig the ground do it seated, they carry two small balls of "sogete" (probably soga i.e. stone) in their hands, they sit down to rest and the same with the rest; but something was accomplished with them, because of their being many. These constructions were made during the most idle times, and when the Indians were not busy with their corn. 77.1 -

79.- I go to the subject of the lands; I say, and it is the truth, that since I gathered so many Indians in Tubatama, "chinchorro" (?) I in the harvests, I was presenting the Indians the best lands or very good ones near the town with all its conveniences, under the (irrigation) channel of the church, and above a table -- I was handing to them very often, and to others the axes with which to open up (new) lands, never (not) occupying them with other things at those times; so that the town of Tubatama, by my direction and benefaction was seen (very) much bettered even in the property of the Indians and other pieces of land, in the station, they always sowed them for themselves besides their own lands, of which I have no account, in good earnest as (that) I had taken them away from them piece by piece, neither good nor bad, and I say that in order to liquidate this (situation) I would have to go to Tubutama to see the strips (of land) which they say were theirs and which I took from them: I say, in particular, of the Indian Ciprian that he is not (a native) of Tubatama but that I converted him to Tubutama together with his village which was of about sixty heads (of people) whose children and adults I baptized; as if for myself I built at my cost in the town a decent house of adobe, beams and flat roof, enabling them of his village to sow and presenting them (with) land; and thus do not know what lands Ciprian had in Tubutama which I took away from him. I have taken nothing from him; considered and reconsidered I say so, the Indians have the habit, about having taken from them the land which was loaned to them, of saying that it was <u>taken</u> from them. But even so Ciprian is not in the right, because if I had taken back from him a

piece, I always loaned him another, just as I made loans to so many others; and now found this same Ciprian so much new land where (with) to sow (till), as is known now in Pimoria, and before he did not find it?

Reply

Which Padre Jacobo Sedelmair gave to the charges which the Padre Inspector General made (to) against him.

I entered as missionary in Tubatama in the year 1736; and in the twelve towns which "me cupieron" (?) as administration I did not find a single decent church or cemetery, and the majority of the towns (were) without houses, with few people present; and so it is true that taking the people out of their mountains and gathering them together, I made them build (make) in each of the seven main towns a church, construct and fence the cemeteries, and in eight towns I made (built) a house for my existence, while all the time, not staying in one place, I went visiting these towns for their administration and (teaching of the) doctrine which they need so much. These churches, graveyards and houses, I built (constantly) changing the Pueblos for the work, and with the roaming Papago Indians, gypsies and "nulius" (perhaps from nulo i.e. of no account), "diesesis" (?) who came down to work gladly, who ordinarily went around made into skeletons by hunger, and at the end of five or six weeks (76.) some of them returned to their lands fat and others came. In these constructions their manner of work was, to gather between eight and nine, and to quit about four, those who dig the ground do it seated, they carry two small balls of "sogete" (probably soga i.e. stone) in their hands, they sit down to rest and the same with the rest; but something was accomplished with them, because of their being many. These constructions were made during the most idle times, and when the Indians were not busy with their corn. 77.1 -

Caborca and Pitiquito

"Descripcion y Estadistica" Vol. II (1 to 1; 300 to 10)

A."Account of the Port or la Libertad"

In the Altar District (by the Scientific commission to Port of Libertad) page 272

1. Pitiquito: This town is 24, 17-100 leagues distant from the port of la Libertad along a good (open) road (observe the chart): it is situated one and a half leagues below the confluence of the San Ignacio and Altar Rivers, and is one of the greatest agricultural cores that this district contains. The town, which contains 1,[illegible] inhabitants extends about 750 meters from East to West for 160 from North to South: it has a good enough church and excellent farming lands located (at a distance from) lengthwise along the river levelled with an extension of two and a quarter leagues by three quarters of a league in width. There are harvested annually corn and kidney beans, about [illegible] "fanegas" of wheat, and its settlers (Span.) who also apply themselves to the raising of cattle possess more than 2000 head (of cattle.

2. Caborca - p.273

"This town, distant 64,22-100 leagues from the port of la libertad along a good road (see map) is found situated on the lowland of the river altar all ready (?) united with the San Ignacio, and it is the second of the District in Agriculture and the first in mining, as (gold) in the mountains which surround it (Caborca) most of the mines are found there which the ancients (old explorers probably LL) used to work and four which are actually being worked. It contains a population of 700 souls; its farm lands which extend one league from East to West by a quarter of a league from North to South produce annually 6,000 fanegas of wheat, enough (plenty of) corn, some beans, cane etc. etc. There are

about 5000 head of cattle and horses on its protected lands and neighboring ranches, primarily in the name of "Calera" belonging to D. Ignacio Gonzales. It has the best church in Sonora which the Jesuit missionaries began to build in 1803 and which was completed in the year 1810. The agriculture of this town could be improved considerably and at very little cost, (by) changing the course of the river to the old bed 'channel, box) which it had before, because in the old bed are to be found deep holes full of water which its current (stream) carries underneath the sand by which they are covered, and which formerly used to serve not only to irrigate some lands of Caborca but also those of "Bisani" which are many and of good grade. The great swelling and overflow of the river happening due to the rains of the year [illegible], made it change the East-West course which it formerly had deflecting it almost into the first houses of the town towards the South; the church with this change being the nearest to the point of deviation, would be endangered in some new overflow (flood), and it would be desirable that as a work of public welfare, the Minister of Promotion, Colonization and Industry, would take it under his high (exalted) consideration.

Commission

1. Formed during administration of Pr. Don Ignacio Pesqueira of Sonora.
2. Fr. D. Tomas Robinson - Chief of the Scientific Commission
3. Done in 1861

(Vol. 10 - "De Geografica y Estadistica")
F 1201 - Sqr Co. Vol 10

a. Page 673 contains material on Nuestra Senora de Loreto.

Caborca: F 1246 V 43

R. Velasco Ceballas: - Will the United States possess itself (take possession) of Lower California?" Pub. Mex. - 1911.

The Crabb Filibuster: - page 12.

The seed of the filibusterers Lone, Howard, Walker, continued giving its fruits. In the year 1857 it produced Henry Crabe who boldly penetrated into the State of Sonora.

The Sonorans, in gallant proof of (their) love of "turruno" their soil (?) and of bravery, attacked Crabe in the little town of Caborca, surrounded him, defeated him and knocked him to smithereens. Of the hundred and sixteen men who composed the filibustering company, one hundred and fifteen died at the hand of the defenders. The remaining are after having him in their power they granted his life so that he would return to the U.S. to tell of the disaster.

Juan de San Martín

Born in Caravaca, Murcia, Spain - 1670
Brought to New Spain early in life. Studied in Mexico City
Entered Jesuit college in Mexico City in 1688.
Professed in 1704, apparently in the northwest.
Was sent to the northwest and was assigned to Guébavi, San Cayetano and San Luis in 1701.
By the 30th of june, 1701 he ~~was attending San Xavier del Bac and Sonoideg as well.~~ had reached San [illegible]
Constructed the church at Guébavi and said mass in it November 5, 1701.
From 1703 to 1704 administered Pitiquin and San Francisco (county of Altar)
Sometime between 1704 and 1707 was transferred to Arivechi where he remained until at least 1737.
On September 7, 1733, he officiated at Sanuaripa; was offered its administration but he refused it.
P. Lauria by letter of Sept. 10, 1735 does not recommend him : calls him gossip-monger
Appointted <u>procurador</u> of Sonora in Mexico City and on his way, shortly before August 18, 1737, he fell from his horse and suffered a leg injury that kept him in bed apparently until about Oct. 7, 1737 at which time Lauria begs the Provincial to be lenient with San Martín
On Jan. 31, 1741 he is at the College of Zacatecas; on May 18, 1744 he is at Puebla, college of Spiritu Santo, in both he served as simple minister (operario); he remained at Puebla until July 1, 1748 in good health, after that date he is reported seriously ill and died in that college December 8, 1748.

From the unpublished manuscript <u>JESUITS IN SONORA</u>
by Burrus-Pradeau, Los Angeles, California, 1965.

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The town of Sario is situated in a valley encircled by high mountains. Hard by the town runs a stream to the many and good lands of

this mission. Some Indians cultivate their particular (i.e. especially theirs) plots and (also) sow communally, wheat corn and other seeds. The church is ornamented inside with a collateral of linens, (1) with its frame (borders) gilded. The high cross, and an all silver baptismal case, vestments of all kinds and colors with other ornaments "probres" poor ones for the altar and divine worship. By the census which I have now there must be thirty-two married couples, fifteen widowers, four widows, twelve orphans, and the (total) number of souls one hundred thirty-six.

The town of visit San Jose de Aquimuri two leagues Southwest of Sario, has neither a church nor a house for the missionary. Be the census which I have now there must be fourteen married couples, five widowers, two widows, and the number of souls fifty-eight.

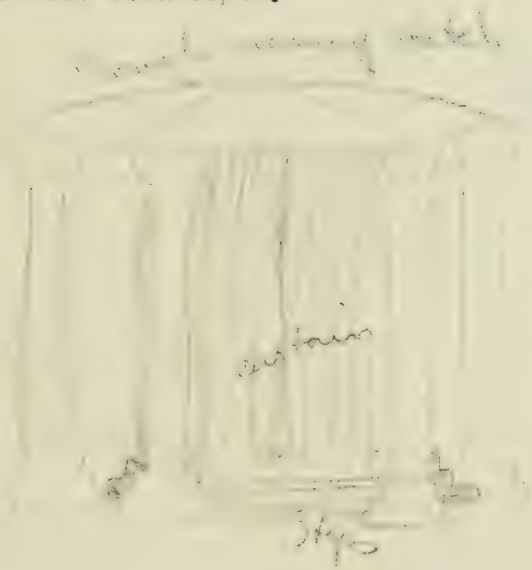
-----0-----

Santa Teresa

we flashed by in the busses I made a quick sketch of the walls I
, which were eroded considerably since the pictures of 1935.

Pitiquito

No Notes at the site. A question was brought up there by Mrs.
eroy: could the confessional there, though more modern, be something
e what might have been at Tumacacori before the wall was filled in
the west "transept"?



Oquitoa

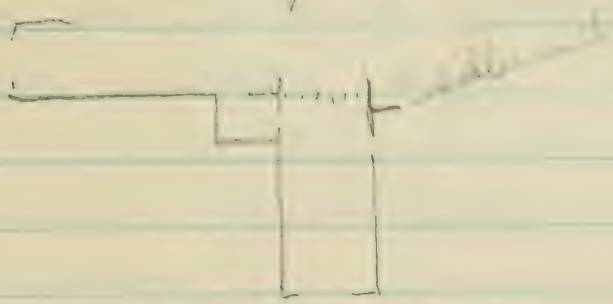
Quick sketches only

Caborca

See sketches

Santa Teresa

We are not yet connected. Tom [illegible]
a church [illegible] don't can't find [illegible]
location is SW on hill - might be up NE by [illegible]
Found fragments of Red Brown pottery
& what like dark (mottled), human [illegible]
Notched & flat edges were probably [illegible]
Mean wind weather [illegible]
Wall sequence [illegible]



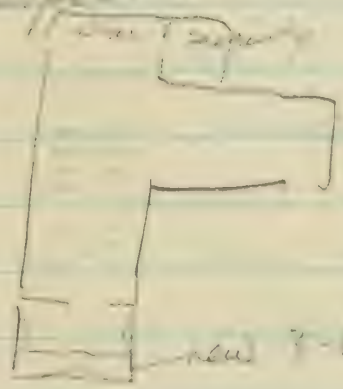
Dan rode had been up for night then [illegible]

[illegible]

[illegible] church ? [illegible]
[illegible] [illegible] [illegible] [illegible]
[illegible] [illegible] [illegible] [illegible]
by picture of Puente Lomas de
Guadalupe ! because a Guadalupe
[illegible] [illegible].

Cello de sports on old copy
re-cent [illegible] [illegible] [illegible].
Turn in [illegible] church - one in
school house.

[illegible] [illegible] [illegible] 26) [illegible]
shape similar to ch ? [illegible] [illegible]
one [illegible]:



San Francisco de Asís

In ~~the~~ much were shops there in '35 [illegible]
Have pebbles small at back - have [illegible]
cross inside

[illegible]

Arch at front fallen out. Wall of cemetery which had had arched entry, half gone.
Burnt bricks at first dissolved faster [illegible] the lime mortar they was set in.
Old man said: This was [illegible] church. First one to left, main door same direction, steps to chan left between it and new church. Other buildings [illegible] & around corner to front.
Second one w. cemetery - no choir loft high bell tower on left.
First cemetery was behind church - [illegible]
2nd yard found - walls [illegible] of church [illegible]
[illegible]

Rectorates

Rectorate of the Holy Martyrs of Japan
    included Fronteras, Arispe, Bacerac, Bavispe,
    Bacosari, Chinapa, San Juan. Opodepe Bacerumas
Rectorate of San Francisco de Borxa (boundary ran west of
    Batepe, going south to a line passing just south of
    Buena Vista. (included perhaps Bacori and Alamos.?)
    Northern boundary; just south of Ures passes a line)
    of the northern boundary. Ures itself is in another rector
Rectorate of San Francisco Xavier of Sonora. Included
    all mission on Rio Sonora from Ures to Arispe and
    probably Chinapa and Bacuachi. Also S. Francisco,
    Santa Rosulo, Opodepe, Tuape, and apparently Cucurpe.
    although of the last I am very doubtful, since this
    is elsewhere listed as being in Dolores.
Rectorate of N. Sonora de Dolores, said to include
    Cucurpe as well as Kino missions. The Decorme map
    is not clear regarding Cucurpe.

1Fn: Based upon sketch copy of map in Decorme
"Lamina 46 Misiones de Sonora Oeste Rio."

[illegible] into the province of Casimiri. On the North along its eastern part the Province is bounded by a line running from the Baseraca Mission through the presidio of Fronteras to Terrenate. And in order to include the region of the High Pimas another line may be drawn from Fronteras to the union of the San Pedro with the Gila.

The Missions in the whole extension of Sonora belong under the jurisdiction of the Visitor of Sonora. Visitor is the title of the principal Superior of each Province of Missions because it is his duty to visit those under his charge once, twice or more times during the triennial period of his administration as the Provincial does with the Colleges of his Province. The Missions in this Visit or Province are twenty nine divided into four rectorships: St Francis Borgia with 8 Missions; St. Francis Xavier with 7; the Holy Martyrs of Japan with 7; & our Lady of Sorrows in the high lands of the Pimas with 8. The Superiors of these divisions are called Rectors because they have the same authority over the Missionaries as far as compatible with this exile, as is given to Rectors of Colleges over their subjects.

Conditions of Kino's time—from Rudo Ensayo

Sonora—

A Province in North America in the vice-royalty of Mexico, within the jurisdiction of the Royal Court of Guadalajara, in the kingdom of New Galicia, in the diocese of Durango & under the government of Zinaloa. There are six provinces in this region namely, Chametla, Copala, Culiacan, Zinaloa Ostimuri & Sonora. The boundaries of Sonora are on the east a chain of mountains, separating it from the Taraumaras & reaching from Satechi to Bacoa Sati. On the west it is washed by the Gulf of California from the Yaqui River to the mouth of the Colorado. On the south, the Yaqui River but in order to include the five missions belonging to the circuit of Sonora we partly take for its boundary in that direction the river Chico although it cuts somewhat into the province of Ostimuri. On the North along its eastern part the Province is bounded by a line running from the Baseraca Mission through the presidio of Fronteras to Terrenate. And in order to include the region of the High Pimas another line may be drawn from Fronteras to the union of the San Pedro with the Gila.

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